A CONTRITE AND HUMBLE HEART WITH

Motives & Considerations to prepare it.

M. DC. XCIII.

Second Edition. Approv'd.

PSALM. L.

A Contrite & Humble Heart
O God, Thou wilt not despise.

I. SAM. VII.

Prepare your Hearts to God,
& Serve Him onely.

TO THE READER.

THE Subject *which I treat of, is the Beſt of Hearts; a* Contrite *&* Humble *One. A* Heart *which is the Price of Heaven. An ineſtimable Jewel, which deſerves our ſelling all we have to purchaſe it. What diſavantages it may have ſufferd in my hand, who have prepar'd & faſhion'd it according to my*

Fancy, I pretend not to excuſe. As rough, & as unpolisht as it is, the Jewel is entire: the interiour Value of it is the ſame within it ſelf: And that's abundantly ſufficient to attone for all. Beſides, Contrition *and* Humility *affect not the advantage of a Modish Outſide; Plain Sincerity becomes them infinitely more. An humble Penitent who has an angry God to pleaſe, & trembles under his Almighty Hand, has ſomething elſe to think of. When a* Magdalen *once comes with penitentiall Tears to bathe her Saviour's feet, she quite forgets her Looking-*

glaſs;

glaſs ; & comes , without conſulting it. She brings her precious Ointments with her : But theſe are only for her Lord : They are not , either to adorn *her ſelf , or* pleaſe *the Company.*

The Method *I have followd, may perhaps ſeem arbitrary , & require a line or two , to juſtifie it. I begin with the* Love of God. 1. *Becauſe it is the* Firſt, *the* Greateſt , & *indeed the* Whole *Duty of Man.* 2. *Becauſe although the* Practiſe *of Repentance commonly begins with Fear , goes on with Hope , & ends in Love ; yet where*

our Practiſe ends, our Theory *begins; and what is* laſt *perform'd, is generally* firſt *deſign'd, and principally aim'd at.* 3. *Becauſe there is no ground for either Hope or Fear, before we Know our Duty. When we know it, and conſider well how little we obſerve it; Then it is that we begin to tremble at the thought of our Appearance at the Bar: The Terrour of a* Living God *awakens us, and makes us ſenſible,* Hebr. 10. 31. *how* fearfull *a thing* it is, to fall in to his hands. *For this reaſon, in the ſecond place I ſhew the generall* Motives of *our* Fear:

Fear: *Which, to prevent Deſpair, I counterballance with the* Motives of *our* Hope: *And, after all, becauſe Preſumption is the greater danger of the two, (our Pride inclining us to think Repentance eaſy, & our Self-Love dayly tempting to Differr it,) therefore I have taken care to ſhew the* Danger of Delay. *Theſe* Preparations *I thought proper for a* Contrite & *an* Humble Heart.

When I deſcribe Contrition, *I enlarge much more upon the* Reſolutions *of Amendment, than the* Sorrow *due to Sin: be-*

cauſe theſe Reſolutions are commonly the more neglected of the two. A little Melancholy, or a little Tenderneſs of nature, with no more than meerly Self-Love in the Caſe, may oftentimes produce a ſenſible concern, and even Tears, when we reflect upon the danger we are in: Though all this while, our Darling Humours, our beloved Sins, are every jot as dear to us as ever. Some ſlight Thoughts *we have, in* generall, *of doing ſo no more: But theſe are only ſuperficiall: They produce not a ſincere & hearty* Deteſtation *of our Crimes*

mes : They are to God, what our Compliments are to our Neighbours ; These are Words of course, & *Those are* Thoughts of course ; *Both signifie just nothing.*

These two Sections of Contrition * *have been printed apart, by One who* sign'd *the Paper as his Act & Deed ; inviting others to* take pen in hand, & *do the same. I sign it not with my Hand ; but only wish, my Reader & my self may sign it with our Hearts.* *91. Intro. Par. 1. ch. 21.

In the first four Sections of Humility *I offer little or nothing of my own. It would not have become me*

ADVERTISEMENT.

IN this Edition I have alter'd nothing but the last Section of Humility, in which I have omitted three Articles. I was advis'd to it by a Friend; & would not argue the matter with a Person whom I have so much reason to think wiser than my self. As to my own judgment, I am still of a contrary opinion; & should not have so easily submitted, had I not reflected that I ought to practise the Humility I preach.

Page 67. *line* 18. *read* may. p. 91. l. 22. *r.* written. p. 140. lin. 11. *r.* (.) p. 141. l. 7. *r. I have.* p. 202. l. 10. *r.* Spirituall. *p.* 203. l. 10. *r.* depends. p. 216. l. 10. *r.* has dishonour'd. *p.* 225. l. 23. *r. is.* p. 235. l. 22. *r.* not for.

MO-

MOTIVES OF LOVE.

SECT. I.

How much it imports us to Love God above All Things.

WHen the Phariſee askt our Saviour, *VVhat is the Great Commandement in the Law?* Math. 22.36. Our dear Redeemer, who came to perfect the Old Law, who came to change the Law of *Fear* into a

A Law

Law of *Love*, who brought down fire from Heaven to enflame our Hearts, replyd:
v. 37. *Thou shalt Love thy Lord thy God with all thy Heart, with all thy*
v. 38. *Soul, with all thy Mind. This is the Great Commandement.*

I fear that many of us litle think how *Great* it is. We litle reflect on the one side how great our *Obligations* are to Love our God; & on the other side how great are the *Advantages* which cannot fail to attend this Love. We litle consider how great our *Ingratitude* is, if we omit our *Greatest Duty*; How great our *Folly* is, if we neglect our *Greatest Good*.

§. 2.

SECT. II.

That the Love of God is our Greateſt Duty.

TO make it plainly appear that the Love of God above all things is the *Greateſt Duty* of a Chriſtian, One would think it were enough to ſhew, that 'tis a Duty which compriſes all our other Duties; that it is the Total Sum of Chriſtianity; & that, without the leaſt hyperbole, it is the *Whole Duty of Man*; becauſe all other Precepts whatſoever only are ſo many Branches of this *Great Commandement*, which is the Root of all the reſt. S. Cyprian calls it the *Grand Epitome* of all our Obligations. *Serm. de Orat. Domin.*

tions. And were it neceſſary, it were eaſy to demonſtrate that as God is therefore infinitely Perfecter than all his Creatures, becauſe He really contains in his own Eſſence all Perfections whatſoever; ſo our *Obligation* to Love him is incomparably greater than all other obligations, becauſe it eminently comprehends them all together.

This is enough to give us a confus'd Idea of our *Duty* at a diſtance. If we draw the proſpect nigher, we ſhall find an infinite variety of preſſing motives which enforce our Obligation. Every ſingle Excellency of the Object we adore is all Divine: No ſhadow there of any Blemish to obſcu-

ſcure thoſe Charms which challenge our Affection: Nothing in our God but what is infinitely amiable, & deſerving infinitely more than *All* the Love that we are able to return. Since therefore All and every one of his innumerable Excellencies are unlimited & boundleſs; ſince they All & every one deſerve a ſuitable Eſteem; ſince they command our Love as much as they deſerve it: hence it follows clearly, that our Duty is as boundleſs as their Merit; & that, as S. Bernard ſays, *There is no other Meaſure of our Love, than Loving without Meaſure.*

Amongſt the numberleſs variety of thoſe divine Perfections, which *the Eye has*

1. *Cor.* 2. 9. *not ſeen, nor the Ear heard, nor have enter'd into the Heart of any man*; there is One which we are more acquainted with; there's One which in a manner makes the reſt our own; & which, of all, is the moſt apt to make a ſenſible impreſſion in a Generous Heart; I mean that of a *True Friend.* We read in *Eccleſiaſticus*, 6. 15. that *There is nothing comparable to a* True & *Faithfull Friend*: and that, in the ballance of the Wiſe, *He weighs much more than all the Gold & Silver in the world.* As there is nothing Better upon Earth than a *True Friend*, ſo there is nothing more pretended to. And as the world deceives us moſt, where we expect it leaſt; ſo there is hardly any thing in which it

it more deceives us, than in this. Of all, that read these lines, perhaps there is not one who has not been already very much mistaken in a *Friend*: and 'tis no wonder, if we always are so, till we raise our hearts above this World, & fix them there, where we are sure to find a *True & Faithfull* One; who Loves us *gratis*; *Always* Lov'd us; Lov'd us even *when we were his Enemies*; and will for all Eternity continue the same Love, unless we prove *Ungratefull*, & refuse to Love Him above all things, as He very well deserves.

He Loves us *gratis*: Not for any Good He gains by it; or any litle Service we can do him. He cannot

ſtand in need of any of thoſe Goods, which every moment He beſtows upon us. *Thou art my God*, ſays the Pſalmiſt; *My Goodneſs extends not to Thee.* When we have done all we can, *we are unprofitable Servants*: We have done our ſelves the greateſt good we can imagine, but our God is not a jot the better for't. *The Fountain*, ſays S. Auſtin, *is not better for our drinking at the Stream, nor the Sun the better for our walking by his Light.* If I may uſe S. Paul's expreſſion, *He ſeeks not what is Ours, but Us.* He ſeeks for nothing but our Love, & even this Command he lays upon us meerly for our Good: *And Now*, ſays He, *what dos thy Lord thy God require of thee, but to Love Him*

16. 2.

Luke 17.10.

Lib. 10 de Civ.

2. Cor. 12. 14.

Deut. 10. 12. 13.

Him with all thy Heart; which I command thee, this Day, for thy Good. Behold dear Christians, a *True* & Faithfull *Friend*! and see how you can answer it to your Good Nature, if you do not Love Him.

He *always* Lov'd us; always thought of us; not only all of us in generall, but every one of us; & Lov'd us with a Love Eternall as Himself. He says, in the Prophet Jeremy; *I have Lov'd Thee, with an Eternall Love; therefore with loving Kindness have I drawn Thee.* 13.3. And what more powerfull Attractive can there be to *draw* us to Him; than that *Loving Kindness* which from all Eternity took care of our Concerns, contriv'd our future Happyness, & drew

a Scheme of all the neceſſary means to bring us to it. Except himſelf, He hardly thought of any thing but Us; Our firſt Creation, our Redemption, our Salvation, were always in his Eye; they were the Eternall Entertainment of his mind; they were the Great Deſign which gave occaſion to the firſt Production of this World, which we ungratefully preferr before Him, though He made it for us.

Eccli. 9. 14. *Never forſake your Old Friend, your New one will never be like Him.* Alas! who can help it, if we will be ſo *ungratefull*, & forſake ſo ancient a Friend? we may be ſure it is impoſſible to find a New one comparable to him.

He Lov'd us, even *when we*

we were his Enemies. 'Tis true; The first Production of the Universe was Proof enough; & no man can deny but that so Great a Gift bestowd upon us, for our Use, abundantly sets forth the Greatness of his Love. But yet the whole Creation of the World is nothing to the constant Conservation of it for our sakes, who have so *long* so *much* abus'd it. If the first bestowing of a more than ordinary favour, without any previous merit on our side, be such an argument of more than ordinary Love; What is the constant repetition & continuation of the Same so long a time, although the longer we enjoy it, we demerit more &

more, & are as *obſtinate* in our *Ingratitude* as He is *conſtant* in his *Kindneſs*? Was there ever any *true* & hearty *Love*, like this! S. Paul expreſſes ſome reſſemblance of it in a ſecond Letter which he writes to the Corinthians, & declares his readyneſs to ſerve them; 1. *Cor.* 12. 15. *though* (ſays he) *the more abundantly I love you, the leſſe I am lov'd.* We read it in the 12. chapter, which relates his Rapture into the third Heaven: and without all doubt this *Love* of his was copyed there from the divine Originall. If one ſmall Spark of this celeſtial Love had ſuch a wonderfull effect in the Apoſtle's breaſt; What can we ſay or think of that immenſe & boundleſs Fire

of

of Everlasting Love, which no Ingratitude of Man was ever able to extinguish! Though our God foresaw how much it was in vain to court our Love, although He was not ignorant that his Affection for so base & so unworthy Creatures would be more despis'd the more he labour'd to endear us to him; though He knew before hand the unparallelld Ingratitude of Man; Nevertheless He sent his only Son to save us, He could not hold his Hand, He could not deny himself the Satisfaction of being infinitely Kind. *Be astonisht, O ye Heavens, at this!* Jerem. 2. 12.

S. John, discoursing of this Love, takes notice of no other motive of it than our

our *Gratitude*; our indiſpenſable Obligation to be
1. *Jo.* 4. 19. Gratefull to ſo *Good* a *Friend*. We *Love Him*, ſays he, *becauſe He firſt Lov'd Us*. He dos not ſay, becauſe He's infinitely Good & Perfect *in himſelf*, but becauſe He has been infinitely Good & Kind *to us*. His reaſon I gather from the 12. v. of the ſame Chapter, where He ſays, *No man has ſeen God any time*; & the 20. where he adds, *How can a man Love God, whom he has not ſeen?* If we had ever ſeen
1. *Cor.* 13. 12. him *Face to Face*, as all the Bleſſed Spirits do in Heaven, we ſhould then have lov'd Him *here* as they do *there*; The very *Sight* of Him (although He never had been Kind) would have tranſported us beyond all thoughts

thoughts of any thing but Him; it would have been impoſſible to entertain the leaſt impreſſion of any other Love, in Competition with Him. But becauſe this Happyneſs is not to be expected here, where 'tis impoſſible to *ſee Him as He is*: Therefore S. John, *the Diſciple whom* JESUS *Lov'd*, Who by experience knew that no impreſſion ſinks deeper in a Generous heart, than the endearing Obligation of returning Love for Love; pleads nothing elſe but *Gratitude* for the fullfilling of this Great Commandement; *VVe Love Him*, ſays he, *becauſe He firſt Lov'd us.*

1. *Jo.* 3. 2.

Jo. 21. v. 7.

1. *Jo.* 4. 19.

There's nothing more obliging than the *Love* of a *True Friend*; & nothing elſe obliges

ges us without it. Whatsoever the interiour value of a Benefit amounts to, when we cast it up, the Obligation is not taxt by any other weight or measure than his *Love* to whom we stand indebted for it. In this Case, *Ingratitude* of all crimes is the most unpardonable, a Crime so base, which Human Nature so abhorrs, that even the Worst of men who are asham'd of nothing else, can never endure that any man should either *say* or *think* They are *Ungratefull*. Other sins they publish to the World, but This They always labour to conceal. And though I scarce can think of any Wickedness so infamous but Some have been so Wicked as to Glo-

Glory in it; yet *Ingratitude* is so *Unworthy*, carries so much *Baseness* in the very Front of it, that I could never hear of any that were ever Proud of being thought *Ungratefull*. Rather than a Man should think They are so, they invent a thousand frivolous pretences to disown the Obligation; they quarrell with the Benefit; revile the Benefactor; & that they may deny a *less* Ingratitude they hide it with a *greater*. So asham'd they are to own this fault, that they had rather *be* a thousand times ungratefull than be once *esteemd* so.

This is the Crime which many of us are so Guilty of, although we as are as much *unwilling* to *beleeve* it, as we are

are *asham'd* to *own* it. And One of the moſt notorious aggravations of our great *Ingratitude* is this; that we not only are ſo, but are in a manner quite inſenſible of being ſo. Becauſe our God is infinitely *more* our Friend than any Other can be, Therefore we regard Him infinitely *leſs*. We cannot without indignation obſerve one man ungratefull to another: *The very Story of an ungratefull Action*, ſays Seneca, *puts us out of all Patience, and gives us a loathing for the Author of it. That inhuman Villain, we cry, to do ſo horrid a Thing!* And yet when we obſerve how horribly ungratefull a poor miſerable Creature is to our Creator, we take litle notice of it; we

we regard it with a cold indifference, as if we were content it should be so.

We cannot plead in our defence that we are ignorant how much we stand indebted to him for his Love: Alas! we all know well enough that there was never any *Love* like His: so *True*, so *Ancient*, & so *Constant*. If we plead Forgetfullness or Inadvertency; 'twill only make the matter worse by offering to mend it. *He is the most Ungratefull of all*, says the Morall Philosopher, *who Forgets either the Benefactor, or the Benefit*. And yet when we have made the best we can of an ill Cause, 'tis certain that the *true*, if not the *only*, Reason why we are insensible of our *Ingratitu-*

titude, is becauſe we ſeldom call to mind, & almoſt quite *Forget*, how *Great* our *Obli-*
1. Jo. 4. 19. *gation* is *to Love* our *God*, *becauſe He firſt Lov'd us.*

Pſalm. 22. 28. *All the Ends of the World*, ſays the Pſalmiſt, *ſhall Remember, and be Converted to God.* Let us *Remember* only What a *Friend* God is; how infinitely Better than the Beſt we have beſides: Let us *Remember* only *This*, and We *ſhall* be *Converted*: We ſhall be aſham'd of our *Ingratitude*, and *Love Him* above all Things.

SECT. III.

That the Love of God is our Greateſt Good.

WHatever our *Duty* is: the very word *Commande-*

mandement is always odious to those who love their *Liberty*, & makes it so much harder to go down with them. But yet, if after second thoughts upon the matter, we discover that One reason, why it is our Greatest Obligation, is because it is our *Greatest Good*; the *Yoke* will then seem *easy* & the *Burthen light*. *Math.* 11.30.

Three things there are, which gain our Hearts, command our Inclinations, & in a manner gouvern all our Actions; and these three things are, *Honour*, *Profit*, *Pleasure*. Whatsoever we call *Good* falls under one of these three Heads; 'tis either *Honourable*, *Profitable*, or *Delightfull*. All these three accompany the *Love* of God;

& none of them are ever be found without it.

1. To begin with *Honour*: I take for granted, No man ought to judge that *This* or *That* is *Honourable*, becauſe the Generality of Mankind, by miſtake, is apt to value & admire it; but before he gives his verdict, every man should firſt conſider well the merits of the cauſe. A Wiſe Man though he liv'd amongſt a Multitude of Infidells, & ſaw how much they honour & adore falſe Gods, he would not therefore preſently conclude ſuch Idols *Honourable*; but would rather laugh at thoſe who are ſo blind as not to ſee how litle *They* deſerve it. The Queſtion is not, what we (by a vulgar error)

rour) are inclin'd to *honour* moſt, but What it is that is moſt worthy of it? And This upon a ſtrict enquiry will appear to be the *Love of God. Honour*, at all hands, is agreed to be, a *Teſtimony* of ſome Excellence; and Nothing can be truly honourable, if it be not truly *Excellent.* A man has no juſt Title to his Honour (any more than what the common Duties of Civility amount to) if he have not ſomething in him more than ordinary, ſome Perfection to diſtinguish Him, & raiſe him to a Height more elevated than the loweſt Rank of men.

The Qualities which juſtly challenge men's *Eſteem* are *Wiſdom*, *Juſtice*, *Power*,

&

& Whatsoever raises us to the Perfection of our Na-
2. 2. q. ture. As for *VViſdom*; S. Tho-
47. a. mas of Aquine has demon-
13. ſtrated that No man can be truly *VViſe*, who dos not Love God above all things. *He may be*, ſays he, *a VViſe Merchant*, *or a VViſe Pilot*, a Wiſe Stateſman, or a Wiſe Generall; becauſe he may be *Prudent in the choice of Proper Means well fitted to the* Purpoſe & *Deſign* of ſuch Employments: But 'tis impoſſible to be a *VViſe Man* without being *VViſe in order to the Proper End of* MAN, the great Deſign of his Creation, which is nothing but the Knowledg & the *Love of God*. A Magiſtrate, who is created meerly for the *Publick Peace*, whatever he may be

in

in other things, if he be not *Wise* in order to *that End*, He is not a *Wise Magistrate*: And since All Mankind was created to be happy in an Everlasting Union with God, Whatever a Person may be in other Affairs, if he be not Wise in order to this End, He may be a Wise *What you please*, but he is not a *Wise* MAN.

As for *Justice*, I would gladly know how any Man is thoroughly & truly *Just*, who is perpetually Guilty of the most notorious injustice, we can think of. Such is the Man, whoêre he be, that dos not *Love* his Maker as he ought. Tis true; He only is *injust* to *God*; He only wrongs Himself; he never wrong'd his

Neighbour, may be, all his Life. But what would you say of a Steward who *only* cheats his *Master*? Would you think him a *Just Man*, because he never cheats his Fellow-Servants?

As for *Power*: I Confess it may be *Great*, in some particular respects, but never can be *Absolute*, without the *Love* of *God*. I may say the same of *Power*, that S. Thomas says of Wisdom. A Man without this *Love* may be a *Powerfull Prince*, a *Powerfull VVarriour*, or the like: because, without it, He may have all *Power* necessary for the main Design of *Government*, or *VVar*, &c. But since, without this *Love*, he neither can *Command* his *Passions*, nor *Himself*; 'tis evident He has

has not all the *Power* neceſſary to attain the proper *End* of *Man's* Creation: in a word, He is no *Powerfull* MAN, who is not *Maſter* of *Himſelf.*

Thus you may plainly ſee how theſe three Characters of *VViſe*, *Juſt*, *Powerfull*, which are the moſt eſteem'd & *Honour'd* in the World, are only Shadows, & imperfect Semblances, if ſeparated from the *Love of God.* You plainly ſee; that it not only is the Greateſt *Excellence* of *Man*, moſt *Honourable*, moſt *Deſerving* our *Eſteem*; but that, without it, there is hardly any Thing which *truly is* ſo.

2. As it is our Greateſt Honour, ſo it is our *Greateſt Profit.* S. Paul was ſo ſen-

ſible of this, that though the Fervour of his Zeal appears in all his Writings, yet he never ſpeaks with greater Emphaſis than when he has a fair occaſion to diſcourſe upon this ſubject. 1. *Cor.* 13. *Though I ſpeak*, ſays he, *with the Tongues of Men & Angels, & have not* CHARITY, *I am become like ſounding Braſs, or a tinkling Cymbal. And though I have the Gift of Prophecy, & underſtand all Myſteries, & all Knowledg: and though I have all Faith ſo that I could remove Mountains, & have no Charity; I am Nothing. And though I beſtow all my Goods to feed the Poor, & though I give my Body to be burn'd, & have not Charity; it* PROFITS *me nothing.* He has reckon'd up the greateſt *Gifts*, & beſt *Advantages*, that he could call to

to mind; & yet he ſays, They *All* are *Nothing* to our Purpoſe, without *Love*. On the other ſide, the ſame Apoſtle teaches us, that All things elſe are Profitable *with* it, though they never can be ſo *without* it. *VVeknow*, ſays he, *that All things work together for* GOOD, *to thoſe who* LOVE *God*. The Secret of changing all things in to Gold has, in vain, long time been ſought for: but the myſtery of changing all the meaneſt of our Actions in to more than Gold, is much more eaſy to be found. *VVhatever ye do* ſays S. Paul, *Do all to the Glory of God*; & every thing you do, will have more value in his ſight, than all the Gold & Silver in the

Rom. 8. 28.

1. *Cor.* 10. 31.

World. The least Degree of *Love*, the coldest Act of *Charity*, even the Giving *a Cup of cold water*, for the Love of God, our Saviour tells us, *shall in no wise loose its Reward.* So true is that, of S. Austin; *All things else are Profitable, with it; Nothing else is truly so, without it.*

Math. 10.42.

3. As it is our *Greatest Profit*, so it is our *Greatest Pleasure*: There is Nothing so *Delightfull*, even in this World, as to *Love God with all our Heart, with all our Soul, with all our Mind.* Tis hard enough, I know, to make the World beleeve it: Because although the Truth be, in it self, as clear & bright as the Meridian Sun; Our Passions raise a cloudy Mist before our Eyes, which

which intercepts the Sight of it. All Persons, whose Affections are fixt upon the Pleasures of this World, can hardly ever be perswaded but that the *Love of God* is the Dullest, & the most Insipid Thing imaginable. They easily conceive, that Nothing is so *Honourable*, as to be a *Saint*; And that it is but very litle *Profit* for a Man *to gain the World, & loose his Soul*: The *Honour* & the *Profit* are agreed upon; But where's the *Pleasure*? All that can be said upon this subject, They are unacquainted with, They understand it not. He preaches in an *unknown Tongue*, who preaches the Love of God to those who never Lov'd Him. *The Language* *Math.* 16. 26.

of Love, says S. Bernard, *is Barbarous, to those who Love not.*

As soon as ever they begin to *turn* their back upon these rotten Pleasures, & *look* towards Heaven; presently these Darlings of their Heart begin, as it were, to *pull them by the sleeve*, as Saint Austin words it, *& whisper in their Ear; Do you Forsake Us? And from this moment shall we have your Company no more*, FOR EVER? *Shall we* NEVER *see you more?* Thus they sollicite, Thus they importune, & tempt them, to differr the time of their Conversion. *Do you think it possible* to Live *without* the Pleasures of this World? Ah Christians! Tis not only possible; it is the *Greatest Pleasure* in the World to Li-

Conf. lib. 8.

Live without them. Tis true: The very Thoughts of *Separation* are like Thoughts of *Death*: But then we ought to reflect, that as we feel no pain when we are *Dead*, but all our pain is only whilst we are in *Dying*: So we feel the pain of leaving worldly Pleasures, whilst we are *Deliberating* what to Do; But we are *Dead*, We feel no pain at all, when once we are *Resolv'd* upon't. *You are Dead*, 3. 3.
says S. Paul to the Colossians, *and your Life is hidden with Christ in God. I am Dead*, 2. 19.
says the same Apostle to 20.
the Galatians, & *the Life which I now live in the Flesh, I live by the Faith of the Son of God who Lov'd me.* See the powerfull Effects of Love! It-

makes us as insensible to all the *Pleasures* of this World, as if our Inclinations were already *Dead*, & quite Extinguisht in Us.

Cant. 8. 6. *Love is as Strong as Death.* Tis this Victorious *Love* which frees us from the Tyranny of all those *Passions*, which *divide* the *Kingdom* of our *Heart*: a Kingdom *brought to Desolation*; *where Satan casts out Satan*; *& How can this Kingdom stand?* How is there any true *Content* and *Satisfaction* to be found in it? A Man who places all his Happyness in Humouring his Passions, can never please himself, till he has pleas'd them All: And since it is impossible to please *two Masters*, how is't possible for any Man to please *so many*?

Math. 12. 25. 26.

I might here appeal to each Man's private Conscience for a farther Testimony of this Truth; But, if a Sullen Conscience (even when it is upon the Wrack) refuses to Confess, We have the Word of God, the best & clearest Evidence, we can desire: *The VVicked*, says He, *are like the troubled Sea, when it cannot Rest; whose VVaters cast up Mire & Dirt: There is no* PEACE, *says my God, to the VVicked.* *Isai.* 57. 20. 21.

On the other side, when once the *Love of God* has full possession of our *Heart*; when Christ *Governs* it by *Faith*, & the Holy Ghost by *Charity*; when *the Spirit of God* begins to *moue upon the face of the VVaters*; it presently *Commands the VVinds & the Sea*, & *Gen.* 1. 2. *Math.* 8. 26.

there ſucceeds a *Great Calm.* In a word, As much as Liberty is more agreable than Slavery, As much as Unity is better than Diviſion, As much as Peace, Content, & Eaſe, are more *Delightfull* than perpetuall Diſturbance, Diſcontent & Pain; ſo much the *Pleaſure*, which attends the *Love of God*, is *Greater* than the *Pleaſures of this World.*

Had it been poſſible for our Creator to oblige us All to *Love* Him *gratis*, we might then have had more Colour for our Crime. And yet, it would have been no more than what He very well deſerves. He Lov'd us *gratis*, without any poſſibility of Recompence: He humbled himſelf to repair our

Ho-

Honour; He quitted Heaven to promote our *Interest*; He suffer'd torments to procure our *Ease*; And it would only be a Suitable Return, if we preferr'd his *Honour*, *Interest*, & *Pleasure*, far before our own. But, as our Kind & Gracious God has order'd it to our advantage; we are All oblig'd to seek our Own *True* Honour, Interest, & Pleasure; & despise the *False* Appearances of *Honourable*, *Profitable*, & *Delightfull*, which the World endeavours to delude us with.

When we have made the most we can of such an Obligation, 'twill amount to neither more nor lesse than What we dayly see before our Eyes. Consider how the Ambitious, the Covetous

tous, & the Voluptuous, love their Honours, Riches, Pleasures: Is it not plain, They *Love* them *above all* things? And why should not we *Love God* as well as Worldlings *Love* the *World*? They Love it *with all their Heart*, They *desire* nothing else but to enjoy it; *with all their Soul*, They have no *passion* for any thing else; *with all their Mind*, They *think* of nothing else, but how to make a Figure in it. Has *God* less charms than the *World*? Or is a *Flattering Friend* (well known to be our Greatest Enemy) more amiable than the *Best* of Friends, most True, most Ancient, & most Constant, who has always Lov'd us better than we Love our selves? Is it a

Greater

Greater *Honour*, for a Man to be the Divel's Slave, than be a Favourite of God? Is it a Greater *Profit*, to be cheated in the End, than be Eternally Rewarded? Or are those *Pleasures* which are always mixt with intervalls of discontent, anxiety, & pain, greater than those Delights which are unchangeable, immortall, & divine, which even in this Vale of Misery begin our Heaven upon Earth? Ah Christians! We have litle reason to dispute the terms of such an Obligation, where the whole Advantage is entirely on our Side: So great Advantage, that we cannot *truly* Love our selves, unless we *Love our Lord our* GOD, *with all our Heart, with all our* Matth. 22.38.

Soul, with all our Mind: This is, not only our Greateſt *Duty*, but our Greateſt *Good*.

SECT. IV.

That the Love of God is the chief Grace of the Holy Ghoſt.

Luke. 12.22. I *Am come*, ſays our Saviour, *to Send Fire on the Earth; & what do I deſire but that it may be Kindled?* This He *deſires*; for This He *came*; and This we *pray for*, in the *Service* of the Church; *Come Holy Spirit; Fill the Hearts of thy Faithfull, & Kindle in them the Fire of thy Love.*

The Holy Ghoſt came *viſibly* at firſt; & prov'd his Preſence by the Miracles He did. But yet a Spirit is not

not naturally ſenſible; & when He comes *inviſibly*, He comes more like Himſelf; nor have we any reaſon (when He dwells within us) to ſuſpect that He *is* leſſe *at home*, becauſe He leſſe *Appears abroad*. Although we do not ſee the *Fire* deſcend, & reſt upon our Heads; yet if the *Love* of God enflame us, if it burn within our Hearts, if it appear in our Devotion, in our Converſation, in our Actions; 'tis enough; we then may hope we have receiv'd the Holy Ghoſt, & that our Saviour verifies in us his Promiſe, which He made us, when He ſaid, *He ſhall be* IN YOU. He did not come in to the World, to viſit the Apoſtles only, *Jo.* 14. *v.* 17.

and

and abandon their Posterity: Our Saviour did not send him to us, that he might immediatly forsake us, but that He might remain with us for ever, to the End of the World: *I will pray my Father*, says He, *that He may abide with you for ever.*

Jo. 14. v. 16.

The *Spirit* of God *shall be in Us.* Tis a solemn Promise of our Saviour himself: we cannot doubt of it, although we cannot but admire it with profound astonishment, like that of Solomon: *WIll God dwell* with us *on the Earth*! will the Spirit of God not only dwell here *with* us, but *within* us! *If Heaven* says he, *and the Heaven of Heavens cannot contain Thee, How much lesse this House which I have builded!* If we find that Salomon

3. Kings. 8. 27.

was

was thus transported when he lookt upon his Temple, & compar'd it with the Majesty of God, to whom he built it; may not we admire much more the living Temple of the Holy Ghost? *If the Heaven of Heavens cannot contain* the Spirit of God, *How much lesse this* litle *House* of clay? Can we imagine that this litle Heart of ours is more capacious than Heaven? Or can our Heart contain our God, if Heaven cannot? Oh no: our God is infinite; He cannot be *contain'd* in either; & yet He *dwells* in both. Hear the Psalmist; *To Thee I list up my Eyes, O Thou that Dwellest in the Heavens.* 122. 1.
Hear S. Paul; *You are the Temple of God, & the Spirit of God Dwells in You.* 1. *Cor.* 3. 16.
Compare

pare both Teſtaments, the Old and New; & if you ſeriouſly beleeve them both, conclude we have the ſame aſſurance that God dwells in *Virtuous Souls*, as that He dwells in *Heaven*.

Luke. 17. 21. *The Kingdom of God is within you.* Whereſoever *Majeſty* reſides, the *Court* is there; & whereſoeuer the *King* gouverns, there his *Kingdom* is. If the *Almighty* gouvern all the Paſſions, Motions & Affections of our Souls; if once He be the Souvereign Monarch of our Hearts, if the *Love of God* give Law to all our Inclinations; the H. Ghoſt is then as truly in us, as a King is in his Kingdom, & He is no otherwiſe in Heaven. This is that *Heaven upon Earth* which none can under-

underſtand but thoſe devout & pious Souls, who by experience *Taſt & See* how *ſweet* God's Kingdom is, where Chriſt gouverns by *Faith*, & the Holy Ghoſt by *Charity*; or (as S. Auſtin ſays) *whoſe King is Truth, whoſe Law is Love.* *Pſ.* 33. 9.

A *Spirit*, having no proportion with *Place* (if we beleeve Philoſophers) is neither *here*, nor *there*, nor *any where*, of its *ſelf*; but only by its *Operation* in a *Body*, which is in ſome *Place*. When Angels formerly appear'd with airy bodies, they were truly & ſubſtantially preſent in thoſe human Forms, which they inhabited, by operating there. Whatever the Airy Body *ſeemd* to do, the Angel *truly* did,

did; the Angel *mov'd*, the Angel *walkt*, the Angel *ſpoke*, diſcourſt, converſt with men. The Holy Ghoſt is likewiſe truly & ſubſtantially preſent in the Soul of a devout & pious Chriſtian. He dwells in his Heart by *operating* there: His Heart becomes a *Paradiſe* on Earth: The *Love of God*, now planted in the *middle* of it, is the *Tree of Life*: The Holy Ghoſt himſelf becomes the Angel Guardian, of the Place, & like the Cherubin defends it with a *Flaming Sword*: He gives him Life, *we Live by the Spirit*; He gives him Motion, *we VValk by the Spirit*; He gives him Speech, *Tis not You that Speak*, ſays our Saviour to his Apoſtles, *but the Spirit of God that Speaks in You.*

Gen. 2. 9.
Gen. 3. 24.
Gal. 5. 7. 25.
Math. 10. 20.

So

So far you see the Parallell betwixt the Presence of an Angel dwelling in an airy Body, & the Presence of the Holy Ghost inhabiting in us. Only this difference there is. Philosophers are puzzled to explain the *Virtue* & the *Operation* by which an Angel moves the Body it assumes; But Christians, by the light of Faith, have this Advantage over them: They plainly read & understand in Scripture, that the *Virtue* of the Holy Ghost, by which He moves & gouverns us, is *Charity*; & that the *Operation*, which *with us* He produces *in us*, is the *Love of God* above all things. *God* the Holy Ghost *is Charity*: He is the Consubstantiall *Love* of God the Father & the 1. Jo. 4. 8.

Son

Son. If *Charity* inſpire us; if the *Love of God* direct us, gouvern us, & influence the principall Deſigns & Actions of our Life; we then may reaſonably hope, *we have not receiv'd the Spirit of this World, but the Spirit which is of God.*

1. Cor. 2. 12.

That *Inclination* which is predominant, & gouverns all the reſt, is uſually call'd the *Spirit* of a man. If this be Love of Honours, Riches, Pleaſures of this World; Tis an Ambitious, a Covetous, a Carnall, or (to ſpeak them all at once) a *World* Spirit. But if it be the *Love of God* above all things, without any competition of Creatures; 'tis a Virtuous, a Divine, a *Holy Spirit*: Then it is that the *Love of God is diffus'd in our Hearts, by the Holy Ghoſt,*

Rom. 5. 5.

the

the HOLY SPIRIT *which is given to us.*

S. Paul, when *he came to Epheſus*, and *found certain Diſciples*, demanded of them; *Have ye receiv'd the Holy Ghoſt, ſince ye beleev'd?* And I am apt to think, it would not be amiſs to put the Queſtion, to the Chriſtians of our Age. You in whoſe *Minds* Chriſt dwells by *Faith*, dos the Holy Ghoſt dwell in your *Hearts* by *Charity*? Is your *Love* ſuitable to your *Creed*? Do you *Love* God, as you *Beleeve* He deſerves? Do you *Love* Him *above all things*? Your greateſt *Care*, is it to pleaſe your God? Your greateſt *Grief*, is it to have diſpleas'd Him? In all things, which deſerve Deliberation, do you firſt *Acts.* 19.1.2.

consult his Law, & make it the Rule of all your Measures? Examine well the whole Course of your Life; your Actions, Humours, & Designs. What is it that employs your Mind the most? What Thoughts are those which close your Eyes at Night, & open them next Morning? Are they fixt upon the *Only Necessary*? Do they tend to *Heaven*? All things else, what are they? Are they *Nothing* in comparison of *That*? If so; you have receiv'd the Holy Ghost; the *Spirit* of God, *whom the World cannot receive.* But if the Souvereign Inclination of your Hearts be *Love* of Honours, Riches, Pleasures; if your greatest Grief & Trouble be your

Jo. 14. *v.* 17.

disap-

disappointment of Success in these; if upon all occasions you consult your Inclinations & the Maximes of the World: You then may answer, as the Ephesians did; Alas we are but litle acquainted with this *Holy Spirit*; we have scarce heard of him; we know not what He is: A *VVorldly Spirit* we have more acquaintance with; But, as for the Spirit of God, He is a Stranger to us. We say our Prayers, we frequent the Sacrements, we are in the common road of customary Duties: But our *Ambitious Spirit*, our impatient Love of Honour is such, that we are more concern'd for an Affront, than for a Mortall Sin: Our *Avaritious Spirit*, our insati-

able Love of Riches is so violent, that we had rather hazard the loss of all the Heaven we pretend to, than expose the Treasure we possess: Our *Carnall Spirit*, our incontinent Love of Pleasure is so passionate, that we had rather quitt our Right to all the Eternall Joys above, than any way deny our selves the rotten satisfaction we seek for here below: In short, we love this World so much, that if we might but always have it at Command, 'tis All we ask; We wish no more;

1. Cor. 2. 12. *We have receiv'd the Spirit of this World.*

I hope I may be pardon'd if I am a litle importune in

Acts. 19. 2. pressing home this Question; *Have you receiv'd the Holy Ghost?*

Eter-

Eternity depends upon't: Your Choice of Heaven, or Hell; Your being Children of God, or of the Divel; Your being Sav'd, or Damn'd for ever: All This, (& what is *All* if *This* be not?) All This depends upon the Anſwer to this neceſſary Queſtion. *As Many as are led by the Spirit of God*, ſays Saint Paul, *They are the Children of God.* Compute your Actions, Words, & Thoughts; from Morning to Night; from Day to Day: Dos the *Spirit of God* direct & *lead* you? Or the Spirit of this World? If the *Spirit of God*, You *are the Children of God:* If not, Hear what the Apoſtle ſays, *If any Man have not the Spirit of Chriſt, He is none of his:* He is not a Brother of Chriſt;

Rom. 8. 16.

Rom. 8. 9.

He is not an *adoptive* Son of his Eternall Father; He has a Father in Hell, but none in Heaven. Our Saviour
Jo. 8. plainly ſays, *If God were your*
v. 42. *Father, You Would* LOVE *Me* above all things; but becauſe
v. 44. You do not, *You are of your Father, the Divel.*

Let thoſe who, above all things, Love the World, *Conſider* this, and *Tremble.* Let them not gaze in vain upon our Saviour aſcending to his Father: Let them be aſſur'd *his* Father is not *theirs*; & that, as certainly as He *aſcended* to his Father in Heaven, they ſhall in time (unleſs they ſeriouſly repent) *deſcend* to their's in Hell.

This was the Reaſon why our Saviour told the Jews:

Jews: *VVhither I go, You cannot come*: As if He should ſay; I go to my Father; If He were your Father alſo, then you might bear me Company: But, ſince you *have receiv'd the Spirit of this VVorld*; as long as you are gouvern'd by the Spirit of another Father; You may in due time follow him to Hell, But 'tis impoſſible (without ſincere Repentance) You ſhould ever follow me to Heaven: *VVhither I go, you cannot come.* The Jews amaz'd to hear it, knew not what He meant. He told them the reaſon: *I am from above*, ſays He, *I am not of this VVorld*; The Spirit which gouverns all my Actions is from above; 'tis not the Spirit of this World; 'tis the Spirit of

Jo. 8. v. 21.

1. Cor. 2. 12.

Jo. 8. v. 23.

my Father; therefore I go to him. But on the other side,
Ibid. *You are of this World*, You are led by the Spirit of this World; and therefore *Whither I go, You cannot come.*

Let us not flatter & deceive our selves with vain appearances of superficiall Piety which flote upon the Surface of our Souls; but sound the very bottom of our Hearts, & be assur'd that if we find them *chiefly* fixt upon this World, or any Creature in it; We may stand *gazing* with the *Men of Galilee*, We may contemplate & admire the Ascension of our Saviour; but all in vain; All this will be no Comfort to us; Whither He goes, we cannot follow Him. We cannot Ascend, unless

unleſs we firſt receive the Holy Ghoſt: nor can we receive Him, unleſs we firſt prepare for His reception.

SECT. V.

That we ought to prepare our Heart for this great Grace.

WHen our Saviour was upon the point of leaving his Apoſtles, after He had been *fourty days* diſcourſing with them concerning the *Kingdom of God*, The laſt & moſt important thing He recommended to their Care, was that They should *prepare* themſelves for the receiving of the Holy Ghoſt: *He commanded them that they should not depart* Acts. 1. 4.

from Jeruſalem, but wait for the Promiſe of the Father.

1. *Sam.* 7. 3. *Prepare your Hearts*, ſays the Prophet; *Prepare your Hearts to God, & ſerve Him only, and He will deliver you*: Prepare your Hearts to entertain the Holy Ghoſt, or elſe you never will receive Him. Prepare Materialls for *the*

1. *Cor.* 6. 19. *Temple of the Holy Ghoſt*: His Temple is not to be built & finisht in a day: We muſt have Time to carry on the Work, & more than ordinary Preparations

Chron. 1. 29. 2. muſt be made: *With* ALL MY MIGHT, ſays the Royall Prophet, *I have* PREPAR'D *for the Houſe of my God*; becauſe,

v. 1. ſays he, *the Work is* GREAT; *& the Palace is not for Man, but* GOD.

Our Heart has been profan'd with

with *Idols*: Our Ambition, Avarice, & Luſt have had their ſeverall *Altars* in it; & from time to time, according as occaſion ſerv'd, have offerd *Sacrifice* to Honours, Riches, Pleaſures. Such a *Temple*, ſo *Profan'd*, muſt be demolisht; & a New one built upon the Ruines of it. *Make your ſelves a New Heart, & a New Spirit*; ſays the Prophet Ezechiel. Although it be God's *VVork*, it is not only *His* but alſo *Ours*. As much as lies in us, we muſt *cooperate* and labour with Him: And the more difficult it is, the more induſtriouſly we muſt endeavour to effect it. *VVith all our Might*, with all our induſtry & diligence, we muſt *prepare* our Heart, that

Ezech. 18.31.

2 Chron. 29.2.

it may be a Temple of the Holy Ghoſt.

Pſal. 55. 6. *O that we had but VVings like a Dove* (the wings of that *Dove* which once deſcended viſibly upon our Saviour) *Then would VVe fly away, & be at Reſt*: Our Hearts would *fly away* from all things in this World, & *be at Reſt* in Heaven. If once the *Love of God* enflame our Hearts, with ardent & continuall deſires of being happy with Him, We ſhall find that theſe *Deſires* are *VVings* by which our Hearts aſpire & mount to Heaven. But if the Love of any thing in this World bind us to the Earth, We then ſhall find that our *celeſtiall* Deſires are clogg'd with *earthly* Paſſions; & although we now & then, with

with a faint ſigh, look up to Heaven, yet our ſtronger Inclinations will always bear us down. He who is wholly diſengag'd from all the Charms of a deluding World, He only is at liberty; S. Auſtin ſays, *The VVings of his ſoul are Free*; But if his Heart be any way *enſnar'd* with any other Love, *He then has Birdlime in his VVings*; He cannot *fly away, & be at Reſt.*

The Apoſtles themſelves were not prepar'd for the receiving of the H. Ghoſt, as long as they were ſatisfied with being *Happy* in our Saviour's Company *on Earth.* If any Satisfaction here below could innocently challenge ſo much place in their Affections, ſure-

ſurely Innocence it ſelf deſcending down from Heaven had the beſt & cleareſt Title to their Love. And yet as long as they were of S. Peter's mind, and thought
Math. 17. 4. with themſelves, *Tis Good for us to be Here*; Tis Good *to make* our *Tabernacles Here*; ſo long we find they were not fit for the Reception of
Jo. 16. 7. 7. the Holy Ghoſt. *I tell you the truth*, ſays our Saviour; *Tis expedient for you that I go away.* Becauſe you Love me with ſo litle Reſignation, & are ſo unwilling that I leave you; therefore *'tis expedient for you* that I now aſcend, to raiſe your Hearts above the World, & carry them to Heaven with me. *If I go not away*, your Love will creep upon the Earth, the Spi-

Spirit of the World will ſtill poſſeſs your Hearts, the Spirit of God will find no habitation there, *the Comforter will not come: But if I depart,* if I (whom you ſo dearly love) aſcend, your Minds & Hearts will follow me to Heaven, they will be rais'd above the reach of all things in this World, the Spirit of the World will have no dwelling there, You then will be prepar'd for the receiving of the H. Ghoſt, & when you are ſo, *I will ſend Him to you.* v. 7. v. 7.

When the Holy Ghoſt came, He *fill'd All the Houſe where they were ſitting.* Wherever He *comes* He *fills* the Houſe; He takes it *All* to Himſelf; And 'tis no wonder Acts. 2. 2.

der, being Infinite, He takes up so much room. As God would cease to be *Immense*, If there were any Corner of the World in which He is not *Present*: So the Holy Ghost would cease to be our *Infinite* and *Souvereign Good*, if any Corner of our Heart have any thing lodg'd in it, that *excludes* Him. When once we have receiv'd the Holy Ghost, our *Heart* is the *Kingdom* of *God*. He is the *Absolute* and *Only* Monarch that commands it: He cannot Alienate the least part of his Title to the Gouvernment: He cannot any way admitt of a Companion in his Throne. Our Heart is the *Throne* of the *Most High*:

And,

And, if we remember what became of Lucifer, I hope it will ſuffice to make us ſenſible, how dangerous a thing it is, to place a Creature in the Throne of God, & make it *like the Higheſt.* Iſai. 14.14.

S. Auſtin, wondring at the overflowing meaſure of Gods Holy Spirit in the Apoſtles Hearts, obſerves that the reaſon why they were ſo full of God, was becauſe they were ſo empty of his Creatures: *They were very Full*, ſays he, *becauſe they were very Empty*: becauſe they were ſo *Empty* of the Spirit of this World, therefore they were ſo *full* of the *Spirit of God.*

O that our Hearts were *Empty*; O that they were purg'd

purg'd & cleans'd like theirs from all *inordinate* affection to this World; We then should be *prepar'd* like Them, & ready to receive the *Fullneſs* of the Holy Ghoſt. Tis a great Work; & will require ſome time. Why are we then ſo ſlow in undertaking it? *VVhy do* we
Acts. 1. 11. *ſtand Gazing?* We *gaze*, we lift our *eyes* to Heaven: But yet we *ſtand*; our *feet* are fixt upon the *Earth.* We preferr *Heaven* before Hell: of the *two* we had rather be *there*: But, of the *three*, (if it were poſſible) we had rather be always *here.*

Pſal. 4. 2. *How long will you love Vanity?* ſays the Pſalmiſt. This World *is* nothing elſe but *Vanity*:
Eccleſ. 4. v. 16. *How long will you Love* it? Tis *Vanity & Vexation of Spirit*: How *long*

long will you delight in it? It flies before you *like a Shadow*: How *long* will you run after it? Alas! tis but a *Shadow* if you overtake it. 6. v. 12.

The World passes away: Tis an unkind, illnatur'd *World* which *passes* by us with a flattering smile, & will not stay a moment with us. If it had ever been a true & faithfull Friend to any man, We should have some pretence to justifie our expectation of its being Kind: But, since we *know* it never was so to its greatest Favourites, We way be sure it never will be so to us. The Time will come, when we shall plainly *see* (although perhaps, too late) that *All* is *Vanity*; & we shall love no more what we are now 1. Jo. 4. 17.

so

ſo fond of. The Love of all thoſe Trifles, which our Infancy was once much pleas'd withall, is now forgot: and we ſo much contemn thoſe childish entertainments, that unleſs we ſaw the ſame in other Children, we should ſcarce beleeve we ever lov'd them. As when we advance in years, we ſee the folly of our Childhood; ſo upon our Deathbed we as plainly ſee the folly of our Life: we then diſcover, that the Honours, Riches, Pleaſures of this World, are only ſo many ſerious Trifles, which are *therefore* more ridiculous *becauſe* more ſerious. When once the Period of our Time approaches: When we are upon the Borders of Eterni-

Eternity: When we are, as it were, betwixt two Worlds, the End of this, & the Beginning of the next which never will have end: Then it is that all our Joys begin to vanish out of ſight; they are the ſame to us as if they never had been preſent: Than it is that all our Miſeries are every one in View, ſuch Miſeries as never can be *paſt*, but will for all Eternity be always *preſent*: When once that Hour comes, we ſhall be Wiſe enough to undervalue & contemn what we ſo dearly love: But then, I fear, We ſhall be *Wiſe* too late: Our uſeleſs *Wiſdom* will not riſe in Judgment *for us*, but *againſt us*. O let us *now* endeavour to be

be *Wise*, & disengage our Hearts from all *inordinate* affection to this *world*; that we may be prepar'd for the receiving of this *Grace*, which is the best & surest Pledge of the Eternall *Glory*, which we hope for in the *world to come*.

MO-

MOTIVES OF FEAR.

SECT. I.

How much it imports us to remember the Day of Judgment.

WHen the Disciples askt our Saviour what would be the *Sign of his Coming* and *of the End of the World?* Our Saviour answerd, that *the Day & Hour* were not to be known before hand: that his *Math.* 24. 3. *v.* 36.

v. 27. his *Coming* would be like a Flash of *Lightning*, when they leaſt expected Him:
v. 44. *Therefore*, ſays He, *be ready; for in ſuch an Hour as you think not, the Son of Man*
v. 35. will *come*: *Heaven & Earth ſhall paſs away, but my VVords ſhall not paſſe away.* The World ſhall have an End. The Son of man ſhall Come to Judge the World. The Hour of his Coming ſhall ſurpriſe us, when we *think not* of it. If we knew before hand, we ſhould certainly *prepare:* And we have much more reaſon, ſince we do not know it.

But, alas! our Saviour Jeſus Chriſt himſelf has
v. 38. prophecied, that *As in the days that were before the Floud, they were eating & drinking, marrying & giving in marriage, till the Day*

that

that Noe entred the Ark ; And Knew not , till the Floud came , and took them all away : So alſo , ſhall be the Coming of the Son of man. He told us how it would be : & every day we ſee how true it is. We mind nothing , but *eating & drinking , marrying & giving in marriage* ; We ſeek for nothing but Diverſion , Sport , & Paſtime ; We *now* Rejoyce ; But *then* , when the World ends , our Joys will end with it ; *Then* we ſhall Grieve ; & not only *then* , but *for ever.* THEN *all the Tribes of the Earth ſhall mourn.* v. 39. *Math.* 24.30.

They ſhall All mourn. Not *All* the Juſt ; Not *All* God's Friends , Not *All* devout & pious Chriſtians ; who not only in their Baptiſm , but alſo during Life ,

renounc'd the Vanities & Pleasures of this World: *All* these will have just reason to abound with Joy, at the Approach of their so long desir'd, & everlasting, Happyness: *They sow'd with Tears*, but now *shall reap with Joy.*

Psal. 126. 5.

All the Tribes of the Earth; All Those whose Hearts were always fixt upon the *Earth*; upon the Honours, Riches, Pleasures of the *Earth*; THEY *shall All mourn.* And not without sufficient Reason. For, 1. They shall see the fatall *End* of all their transitory *Happyness*; 2. They shall see the sad *Beginning* of their everlasting *Misery.*

§. 2.

SECT. II.

That our Laſt Day is the fatall End of all our tranſitory Happyneſs.

AS, on the one ſide, Nothing can be truly *Little*, which is Infinite; So, on the other, Nothing can be truly *Great*, which has an End. *Our God is Great*, ſays the Prophet, *& has no End.* As if he had a mind to let us underſtand, that God himſelf, with all his other Attributes, would be but *little*, if He had *one*: that All this World is *therefore* inconſiderable: and that the Next is therefore to be valued above all things, becauſe it is a World *without End.* This is

Baruch. 3. v. 25.

the common Misery, attending all our Happyness. All that is *past*, is Nothing: All that we enjoy at *present*, is but one poor moment: All that is *to come*, is every moment less & less, approaching nigher to the finall period of its future Being, which is *Nothing*.

The very Thought of *this* is so afflicting, that it puts a stop to all our joys, & makes us miserable in the full Carreer of our Felicity: We need no more, to damp our Spirits in the midst of our enjoyments, than the importunity of this unwellcome Thought; *All This will shortly have an End.* The Paradise of our first Parents would have been to them no Paradise at all, had they fore-

foreſeen the *End* of it. And when God pleas'd to interdict the eating of the fatall fruit, He ſeem'd to judge that nothing could be more effectuall to contain them in their Duty, than to let them know, that *Death* ſhould put an *End* to *All*, if ever they preſum'd to eat of it. As it was then their chief & only comfort, to ſurvey the vaſt extent & great variety of their Delights, and at the ſame time confidently ſay, *All this is ours for ever*, if we pleaſe: So it had been impoſſible for any artifice of the malicious Serpent, to ſurpriſe them, or prevail upon them, if He had not flatter'd them with ſome aſſurance, that they ſhould not *Die*; but ſtill

be *truly* Happy, that is, happy *without End.*

The Divel dos not now pretend to face us down, *We shall not Die*: He knows that so notorious a Cheat would never pass upon us. But yet, for fear least we should undervalue all the vain allurements of a miserable World, he whispers in our ear, We shall not Die *so soon*: he has not the impudence to tell us that the World will *never* end, but that it will not end *so soon* as we imagine: *Thou hast many Goods*, says the *Rich Man* in the Ghospel, *laid up for many years.*

Luke. 12.19.

This is, in short, the Sum of our Felicity on Earth. The Happyest Man, that ever liv'd, could say no

no more than this. He could not ſay, that he had *All* which he deſir'd: he could not but obſerve, by ſad experience, that he was ſtill unſatisfied, & that his ſmall poſſeſſions were nothing to his Great Deſires. Nor could he ſay, that what he had would *always* be his own: He could not but be well acquainted with the truth of What *Man* is; *He* dayly *Dies*; He every moment is upon his journey to the Grave; *He waſts away, gives up the Ghoſt, & VVhere is he?* However, he might ſay, to comfort his inſatiable Soul; Although thou haſt not *All* that that thou canſt wish for, *Thou haſt* MANY *Goods*; And, though thou canſt not poſſibly *Job.* 14. 10.

enjoy them *always*, yet they are *laid up for* MANY *years*: thy Palace is magnificent, thy Entertainment ſplendid, thy Attendance numerous, thy Gardens are a Paradiſe of pleaſure & delight, thy Honour equall to thy Fortune, & thy Power equall to both; the World admires thee, courts thee, & almoſt adores thee; is not this enough? *Thou haſt many Goods.* And why should any melancholy apprehenſions ſeize thy Spirits, & diſturb thy Mind with fearfull thoughts of looſing what thou haſt? there is no danger, whilſt thou liv'ſt; & thou art in the flower of thy age, juſt ripe for pleaſure, healthy, vigorous, & like to live theſe *many years*:

years: And what haſt thou to do, but *take thy Eaſe, Eat, Drink, & be as Merry*, as if thou wert to live for ever? *Luke.* 12. 19.

Behold, the Beſt that we can make of the moſt happy State we hope for here. We dare not look before us, leaſt we ſee the *End* of *All* our joys: We blindly dote upon theſe Darlings of our Paſſion, & endeavour to forget the miſery of their Mortality & ours. We are not able to ſupport a ſerious thought of our perpetuall decay; & though we love our ſelves above all things, yet we hate the very ſight of our condition; we cannot endure to look into our ſelves; and as an idle Solitude is ever troubleſome, becauſe we love no company

ſo little as our own; ſo the great reaſon, why the company of any other perſon is ſo pleaſing, is becauſe it hinders us from thinking of of our ſelves.

The *Greateſt* & moſt *Happy* Man whoſe Heart is fixt upon this World, would ſoon be Melancholy if he had but leiſure to reflect that every Moment leads him to the *Period* of his Happyneſs. The dolefull Proſpect of a *future* Separation is ſo terrible, that he endeavours all he can to think of nothing farther than the *preſent*. All the buſy Agitation of his mind, the Exerciſes of his body, & the Paſtimes of his Converſation, are delightfull to him chiefly upon this account; be-

becauſe they are *Diverſions*; that is, becauſe they fix his mind upon the preſent moment, & divert him from the melancholy Thought, that *All his Happyneſs muſt have an End.*

If the bare thought of our approaching Period be ſo dolefull, even at a diſtance, where Uncertainty gives room to make the moſt we can of our Felicity; if I ſay, the very *Thought* of it be ſo afflicting; What will the Preſence of it be, when with our own eyes we ſhall *ſee* that *fatall End* which now we are ſo much afraid to think of? We *now* are merry & rejoyce; becauſe we banish from us the uneaſy Apprehenſion: But *then* All thoſe who will

be *ſad* Spectators of this dolefull Scene, will be no longer able to divert themſelves from thinking of the Miſery, they *ſee* before them.

Math. 24.30. *Then All the Tribes of the Earth ſhall mourn.*

To cloſe the Eyes of any dying *Friend* we dearly love, is apt to move our tears; although our other Friends who yet ſurvive, are ſtill a comfort to us. But when their *Deareſt Friend*, the *World* it ſelf, begins to die; When *All* their Comfort, *all at once*, forſakes them; When the Sun & Moon grow dark, & the expiring World begins to cloſe its Eyes: THEN *they ſhall All mourn.*

When once that diſmall *Day* is come, which the Prophet Zephaniah calls,

the

the *Great Day of the Lord*, a *Day of Calamity and Misery*, a *Day of Darkneſs*, a *Day of Tribulation & Diſtreſs*: When Cataracts of Fire ſhall ſhower down upon their heads, as if the Stars themſelves fell from the Firmament: When in the laſt Convulſions of its mortall Agony, the Earth trembles, and Hell it ſelf lies gaping under their feet: Then they ſhall plainly ſee the meaning of that Viſion in the *Revelations*, which repreſents an Angel *ſtanding* with one foot upon the raging Sea, another on the trembling Land, *lifting his hand to Heaven, & ſwearing by Him that lives for ever; Time ſhall be no more.*

a Ch. 1. v. 13.

10. 5. 6

Poor miſerable Wretches! There was once a *Time*, when *Honours* Dignities & Titles re-

recommended them to the admiring World, whose eyes were dazled with the glory of their Greatness: They were follow'd, waited on, & celebrated in their Generation: But *now*, alas! They shall be so, *No more.* There was a *Time*, when they abounded in the overflowing measure of their *Wealth*; their Palaces were sumptuous; and All things suitable to the aspiring Height of their Ambition: But now, *No more*: Their great Magnificence is buried in the ruines of the World; their Gold & Silver melted down into the Earth, from whence it came; and All their Pride lies levell'd with the common Dust, to which All Things return. There was

was a *Time*, when all the sinfull *Pleasures* of the World attended them; when they deny'd their Passions nothing that they askt; when they had full Command of All that they desir'd, & rather cloy'd than satisfy'd their brutall appetites: But now, *No more.* Their Honours, Riches, Pleasures, All are at an End: Their *Time* is at an End: Their *Time shall be* NO MORE.

When, as it happens frequently amongst the various accidents of Human Life, We are depriv'd of some particular Enjoyment which we passionately love; though we lament & grieve, yet we have still some Comfort left: Tis not a totall deprivation of *All* that we enjoy:

enjoy: The Damage is ſupported by ſome other Pleaſures & Conveniences. If one Friend die; our other Friends ſurvive. If one forſake us; we may find another faithfull to us. Or, if they all abandon us; yet our misfortune is not univerſall; We have always ſomething left, which we can think upon without affliction, & repoſe our wearied Thoughts. He that is dangerouſly Sick of one or two diſeaſes, is not at the ſame time ſick of all the reſt. Whatever his condition is, he always has *ſome* hopes of being better: And although theſe hopes are very *little*, They are ſtill *ſome little* Comfort to a Man in Miſery. But when this

Dread

Dreadfull Day is come, which putts an end to Time, it putts an end to *All* their Hopes; *All* that they ever *lov'd*, or now *desire*, abandons them; their Inclinations are more lively than they ever were, & *All* are disappointed. *Then All the Tribes of the Earth shall mourn*; to see the fatall End of *All* their transitory Happyness. But, alas! this is not All: They shall have much more reason to lament & grieve, when at the same time they behold the Sad Beginning of their Everlasting Misery.

SECT.

SECT. III.

That our Laſt Day is the Sad Beginning of our Everlaſting Miſery.

WE have ſeen the dreadfull ſymptoms of an agonizing World; the terrible Convulſions of expiring Nature; & the finall End of *All* that Sinners love with ſo much Paſſion: an End of all Ambition, Avarice, & Pleaſure; an End of all their Honours, Riches, & Amours; an End of politick Deſigns, of ancient Families, of nuptiall Joys; an End of idle Converſations, Balls, & Plays; an End of Beauty, Wit, & Courage; an End of all their Feaſting, Drin-

Drinking, & Diverting; an End of all their Mirth, Delight, & Paſtime; And, which of all things is moſt terrible to a deſpairing Soul, an End of Sin, but not an End of the Sinner; an End of Pleaſure, but not an End of Pain; an End of Time, but not an End of their Eternity, which will eternally Begin, and never have an End. After Hundreds, Thouſands, Millions, not of Years but Ages; if we may ſuppoſe that Heaven & Earth, with all that they contain, were chang'd into numerall figures; at the foot of the Account, whatever it amounts to, you may find it witten, *Here Eternity Begins.* Moreover, if you multiply this number by

by it ſelf, & by the ſame rule multiply the Product of it, All is Nothing to Eternity; Wherever this innumerable number ends, *Eternity Begins.*

If *All* be Nothing to Eternity, What will the inconſiderable number of thoſe years which Sinners prodigally ſpend in Sin, What will it *then* appear to be? Will it not ſeem incomparably *leſſe* than Nothing? And will not Sinners *then* have too much reaſon to lament, that for ſo short a Moment, ſo much leſſe than Nothing, they have forfeited the eternall Joys of Heaven, & incurr'd the everlaſting Pains of Hell?

Luke. 9. 25. *What is a man advantag'd*, ſays our Saviour, *if he gain the whole*

whole world, & loſe himſelf? Alas! poor Souls, what Comfort is it to have gain'd the World, & loſt your Selves? to have loſt all Happyneſs, & gain'd (if I may call it Gain) all Miſery, and *all* for *Nothing*.

What Pains, & by what Means, they are to ſuffer, is a queſtion fitter for our Curioſity than our Edification. Tis enough, to know as much of Hell, as the Apoſtle tells us of Heaven: *Neither the Eye has ſeen, nor the Ear heard, nor has it entred into the Heart of any man*, what unſpeakable Pains & Torments the Almighty has prepar'd in the *next* life, for thoſe who have in *this* offended Him. Tis enough that God is certainly as 1. *Cor.* 2. 9.

Juſt

Juſt as He is *God*, & there-
fore infinitely Juſt. Ti
enough that the *Enormity* o
Sin, which He ſo patientl
endures, is aggravated b
the Greatneſs of his Majeſty
& therefore infinitely *Inf*
nite. It follows evidentl
hence, that All * which God'
great Wiſdom can invent
All that his Juſtice (*a*) ca
exact, & All that his Omni-
potence (*b*) can put in execu-
tion will be All employ
to punish thoſe who hav
offended him. It follow
alſo that it is as much im-
poſſible for any man to
comprehend the great exceſ
of thoſe eternall Pains, a
'tis to underſtand God'
Wiſdom, Juſtice & Omni-
potence, All which are in-
finitely rais'd above the
reach

* *All the moſt effectuall & moſt proper Means*

a *By the Eternall Rule of his Decree*

b *According to the rigour of the Sentence.*

reach of human Reaſon. However we may eaſily conjecture ſomething, by conſidering God's Juſtice in this World, & judging thence, what it may be hereafter.

If the Juſt themſelves are ſo ſeverely punisht in this World, if it be true, as the Pſalmiſt ſays, *Many are the Afflictions of the Righteous*; if even God's Friends, who are ſo faithfull to him, undergo ſuch punishments for little failings in their Duty; what will become of his Enemies, who forfeit all their Title to his Friendship, by their grievous Sins? 34. 19.

If in the days of overflowing Mercy, which appear'd ſo eminently above

all

all his Works, he gave ſuch ſignall inſtances of his avenging Anger; if even when his Pity (in a manner) held his hands, the Fury of His Wrath broke looſe, & with an univerſall Deluge laid the world ſo deep in water, that amongſt ſo many millions not a ſingle Sinner could eſcape: what will become of miſerable Sinners at the Day of Judgment, when the *End of Time* ſhall put an end to all his Goodneſs, all his Kindneſs, all his Mercy, & begin the Triumph of Eternall Juſtice? When our God will be *to us* no longer Good, no longer Kind, no longer Mercifull, but only Juſt; eternally, & infinitely Juſt?

Our Saviour Jeſus will not

not then appear as the Physician * & Redeemer of our Souls, but only as the *Judge* of all our Actions: And even to his Friends (*a*) at his Right Hand, He will not shew himself in any other Quality: The very Sentence of their Happyness will be an Act of Justice only (*b*) not of Mercy: *Our Lord*, says the Apostle, *at that Day* will be a *Righteous Judge*. Tis true, 'twas nothing but the mercifull Assistance of his Grace which heretofore enabled them to *fight*, and *finish* well *their Course*; But *now*, in the *Rewarding* of his Friends according to his Promise (*c*) He's no longer Mercifull, if we beleeve S. Paul, but only RIGHTEOUS and JUST.

* *Tis too late to be Cur'd or Redeem'd.*

a *As Judge he appoints them that place.*

b *Not an Act of Pardon.*

c *No longer inclind to Pardon.*

If *at that Day* He would be Mercifull to any, He would surely be so to his Friends: And since the Best & Faithfullest of all his Servants find no Mercy * at their Tryall, Can his Enemies expect it? Tis call'd the Day of *Judgment*, to distinguish it from all these other Days of *Mercy*: And if in *these* He shower'd down Fire from Heaven, 'tis no wonder if in *those* the Stars themselves will seem to fall: If Sodom and Gomorrha were consum'd, tis easy to beleeve that then the Earth will All of it be laid in Ashes. But, alas! this universall Deluge of devouring Fire, together with the Darkness of the Sun & Moon, the roarings of the Sea, and howlings

Tis too late to ask for Mercy.

howlings of the Wind & Air, All this is but a Prelude to the Misery of Sinners; This is only the *Beginning of their sorrows*; This *Math.* 24. 8. is nothing but their Summons to appear before the Bar; And 'tis the dreadfull Apprehension of their Judgment & Damnation which torments them with an agonizing Fear.

There was a Time, when Life was sweet; but now they hate it. There was once a Time, when the despair of Living was their greateſt Pain; but now, the Scene is chang'd, & the despair of Dying is incomparably more tormenting. *In those days*, says the beloved Disciple, *Men shall seek Death, & shall not find it, They shall* *Revel.* 9. 6.

desire to Die, & Death shall fly from them. There was a Time, when Sinners laught at all the Fears and Apprehensions of this Day; but now the *Time of laughing* will be past; nor will it be, as Salomon calls it, *a Time to mourn*: it will not be a *Time*, but an *Eternity* to mourn.

Eccles. 3.4.

Then All the Tribes of the Earth shall mourn. Not only Those who whilst they liv'd were thought to carry visibly the mark of Reprobation in their foreheads; but also such as liv'd great Saints in the esteem of men, & died great Sinners in the Sight of God; shall then desire to die again, & *seek for* an Eternall *Death*, & *shall not find it.* Then shall their conceal'd Abominations, all their

their shamefull Actions, all their secret Works of Darkness, come to light. Then *nothing* shall be *coverd*, nothing so industriously *hid*, *but* what *shall be reveal'd* to all the World. Nor only Those who took such care to hide their Sins from others, but even those who formerly were us'd to hide them from themselves, shall clearly see the Malice of their palliated Crimes: *Then they shall* SEE; *and Then they shall* MOURN. *Matth.* 10.26. *Matth.* 24.30.

We *now* are willing to live peaceably & quietly within our selves; We do not much delight in the remorses of a guilty mind; and therefore we contrive some kind of Conscience for every thing we do. We are

uneasy at the thought of everlasting pains; & therefore, if we ever take our selves to task, we rake together all we can to make a favourable judgment of our State. As the Examen rather is design'd to please our selves, than God, tis generally very superficial. We look upon our Actions all in grosse, without enquiring much into the drift & cheif design of them: We look upon the outward shew; the approbation, & esteem of men; The example of some, who passe for good & virtuous, and yet have often done the same as we do; Our being free (as we suppose) from many faults which we observe not in our Selves; Our great abhor-

abhorrence of some certain Sins; which we observe in others; Our being punctually & religiously precise in some small matters; some exteriour mortifications, some particular devotions, which we take a fancy to: And thus we frame a false Idea of the miserable State we shall be found in, when we come before the Bar. We *now* are proud, & willing to excuse our selves: but *then* the Testimony of our clearer sighted Conscience will confound & humble us. Our Passions blind us *now*; we see not what we truly are: But *then* the Sun of Justice will arise, & scatter all the darkness which conceals us from our selves. The pier-

cing rays, the All-discovering beams of *Truth* will break like lightning through the Clouds of our affected ignorance, when once the *Son of Man* appears, to judge the World.

If there were any possibility of cheating his All-seeing Wisdom; of calling back the time of his indulgent Mercy; or escaping from the hands of his All-mighty Power: Were there any possibility of this; or were there any Friend from whom the Guilty might expect the least assistance; it would be some litle Comfort.

They had *once* a true & faithfull Friend, who dearly loy'd them; came from Heaven to instruct them,

&

& conduct them thither; liv'd a painfull & laborious life amongſt them; & although neglected, ſcorn'd, & perſecuted by them, yet continued conſtant in his Love, & to redeem them, paid their Ranſom with the price of his own Bloud. But *now* their beſt and only *Friend* becomes their greateſt Enemy. He lov'd them once: But Love ſo *long* neglected & ſo *much* abus'd, is now quite chang'd into a mortall & eternall Hatred. He invited all of them to come to *Him* whenever they had need of his Aſſiſtance; *Come to me All you that labour*: But *now*, alas! it is too late to come: His Patience now is ſpent; & in the Fury of his everlaſting indignation He *Math.* 11.28.

for ever banishes them from
Math. Him : *Go from Me ye accurſed.*
25.41. Go *Ambitious* Souls, & leave your honourable Titles all behind you; go & ſeek the beſt preferment you can find
Ibid. amongſt *the Divel & his Angells* :
v. 41. Go *Inſatiable* Miſers; go, & take poſſeſſion of that Miſery which you have purchas'd with the loſs of your beloved Treaſure : Go *Voluptuous* Wretches ; you who formerly have wisht your Flames might ever burn.; Go *now*, & Burn for ever , in the everlaſting Flames of Hell.

Behold , the dreadfull Sentence , we muſt All expect , unleſs we follow
Luke his Advice who *then* will
21.36. be our *Judge* : *Watch therefore*, ſays He, *& Pray always*;

that

that you may then be accounted worthy to escape, & stand before the Son of Man. Alas! Our dear Redeemer takes no pleasure in Condemning us. *No Man*, says S. Austin, *who designs to strike us, bids us have a Care.* Our Saviour often warns us, often calls upon us, often *bids us Have a care.* S. Paul exhorts us in his Name: *Tis Now the Hour for us to Rise from sleep*: Tis *now* the Hour to go with tears of true Repentance to the Throne of Grace; that *then* we may appear with Confidence & Joy before the great Tribunal his Justice: Tis *now* the Hour to hearken to Him, *Come to me All you that labour*; that *then* we may be sure to hear him call us to Him, *Come ye*

Luke 21. 36. *Rom.* 13. 11. *Matth.* 11. 28.

Math. 25.34. *Blessed*; Come & reap the Fruit of all your labours; Come & Take possession of those Everlasting Joys, which were *prepar'd for you, from the Foundation of the World.* Amen.

MO-

MOTIVES OF HOPE.

SECT. I.

How unreasonable a thing it is for any Sinner to Despair.

THE greatest Mistery of Christian Morality consists in the equall ballancing of *Hope* & *Fear*, betwixt God's *Mercy* & his *Justice*; that we may neither be secure in Sin, because he is

is so Mercifull; nor yet despond, because he is so Just. *Presumption* & *Despair* are the two Rocks 'twixt which all Christians ought to steer an even course; & so avoid the One as not to dash upon the Other. Tis perhaps the greatest Secret of the Divel's Art. He first inclines us to *Presume*; And we no sooner see the danger of it; but he tempts us to *Despair*. Thus he commences; Thus he finishes his work.

I must confess The greatest part of Mankind being so insensible, sd stupid, so immerst in wordly cares & pleasures, is enough to justifie the pious zeal of those who frequently proclaim the menaces of an offen-

offended Majesty, & with the formidable noise of Hell, Damnation, & everlasting Torments labour to awake & rouse them from the Lethargy of sin. But, when they are awake, & looking round about them, take a prospect of their miserable State; when every horrid Crime appears in its own dreadfull shape; when Multitudes of past offenses croud into their minds, and overwhelm their heavy thoughts with a despairing expectation of no lesse than everlasting Misery: Alas! poor Souls, it is not now a seasonable time to magnifie the motives of their Fear. If ever Comfort & Encouragement were necessary to allay the pains &

an-

anguishes of a deſpairing Soul; Now is the time. What ſhall we ſay? Tell them, they need not fear? Oh no: The malice of their grievous ſins is infinite; The danger of their lamentable State is greater than they can imagine: Let but their Hope be equall to their Fear, they cannot fear too much. How then ſhall we encourage their expiring Hope? I'l tell you how.

If God were only *Juſt*, & were not alſo *Powerfull* and *Mercifull*, a Sinner then might lawfully deſpair: But when God's *Power* and *Mercy* both concurr to comfort the deſponding Heart of an afflicted Penitent, What can he wish for more? There are but two condi-

tions

tions requiſite to qualify the Perſon, upon whoſe aſſiſtance we depend, that we may ſafely hope, & with a loving confidence aſſure our ſelves of his Protection. The firſt is; that he *can* relieve us, if he will: the ſecond; that he *will* relieve us, if we pleaſe. *Will*, without Power, ſignifies but little: Power, without Will, ſignifies much leſs: But when they *both* meet in the perſon of a *Friend*, to whom we always have a free acceſs; who certainly *can* help us, if he will; & no leſs certainly *will* help us, if we pleaſe: Then, let our *preſent* miſery be never ſo great, let the approaching danger of our *future* ruine every day ſeem

greater

greater ; we may with trembling hearts expect the helping Hand which *can* and *will* deliver us ; but all our Fear can never exclude our Hope ; it cannot rob us of that comfort, satisfaction, & joy, which so much Confidence in such a *Friend* inspires.

If when a Sinner struggles with his Chains ; endeavours to break loose ; and more he struggles, more he finds himself engag'd ; (which the All-seeing Wisdom frequently permitts, to humble a proud Soul :) If then these two great Truths were settled in his Mind, to wit, that God *can* free him, if He will ; & that He *will* not fail to free him, if he please ; O ! with what pleasure would he relish the

the assurance of this loving Confidence! with how much transport of a joyfull mind; would he recite those words of S. Paul, *I know in whom I have believ'd*; I know in whom I put my trust; I know, & *am perswaded, He is able* to deliver me. I am assur'd, He is not only *Powerfull* but *Mercifull*; and therefore I am certain He both *can* and *will* assist me. 1. *Tim.* 1. 12.

SECT. II.

That God can help us if he will.

Divinity and boundless *Power* are so much the same, that no man can deny the one, & own the other. There is no Truth so evident, in which the World so

ſo univerſally agrees, as God's Omnipotence. Every body knows that Nothing is impoſſible to God. Tis one of the firſt Truths which a Philoſopher demonſtrates, or a Chriſtian beleeves. *Almighty* is his Name; the Name we know him by; the Name He anſwers to, when ever we call upon Him.

What need I then diſcourſe upon a Truth, which every body knows? The reaſon is, Becauſe although we *know* it well enough, We very ſeldom, hardly ever, *think* of it.

We all *know* Nothing is impoſſible to God: and that the lamentable State of a poor Sinner cannot be ſo deſperate, but that He can retrieve

retrieve him. And yet how little do we *think* of this, when we are tempted to deſpair? Do we not then behave our ſelves as if we doubted of it? I am afraid that, at the beſt, we pray like him, of whom S. Mark makes mention; *Lord*, If *Thou* CANST *do any thing, have compaſsion on us, & help us.* I fear we often are incredulous, and have juſt reaſon to repeat *with tears* his humble prayer; *Lord, I beleeve, help Thou my unbelief.* Ch. 9. v. 22. v. 23.

If David, that great Saint *according to God's heart*, who looking back to take a view of all his paſt iniquities, ſaw at a diſtance only ſome few Sins, which he had long ſince washt away with penitentiall tears; if 1. *Sam* 13. 14.

He

He could ſcarce ſupport the terrour of that melancholy proſpect, as he ſays himſelf, *Pſ.* 38. v. 3. 4. 6. 10. & *all day long went mourning* for his Sins; if his *heart panted*, & his *ſtrength fail'd* him; if had *no reſt*, becauſe he was *over head in his iniquities*, which *like a heavy burden* were *too heavy for* him; If He, I ſay, were thus perplext with *Fear*, & almoſt ready to *Deſpair* of his Salvation; Have not I Juſt cauſe to apprehend much more the Danger of ſuch Doubts in greater Sinners, who are almoſt ſurfeited with Sin, before they ſeriouſly begin to look behind them & compute the terrible arrears of all their paſt Offences?

I muſt confeſs, the difficulties which occurr in the con-

conversion of a Sinner, are insuperable, if compar'd to the weak strength of our corrupted Nature; and if the possibility of working our Salvation be consider'd only with regard to human Frailty, there appears no hope of compassing so great a Work. Such is the Ignorance & Blindness of our *Understanding*; Such is the Malice & Perverseness of our *Will*; Our *Inclinations* are so prone to liberty; & the Restraint of our unreasonable *Humours* is so sensibly uneasy to us; that a thorough Reformation of our Lives is far above our single strength. Without the Grace of God, we neither have the Wisdom to contrive it, nor the Courage

to

to begin it, nor the Power to perform it.

But yet this Darkneſs of our *Reaſon*, though we cannot of our ſelves diſpell it, may be diſſipated by a lively
*Jo.*1.9. Faith in Him *who enlightens every man that comes in to the* World: This Depravation & Corruption of our *Will*, (although it be to us alone impoſſible) may by the ſweet & forcible impulſes of a powerfull Grace be chang'd & rectified: This obſtinate Rebellion of our Appetite againſt the Rule of Reaſon, & the Precepts of a Chriſtian life, (though we have often found our Selves unable to reduce it to the terms of juſt Obedience) may eaſily be conquerd by Omnipotence.

If

If Sin have ſo much blinded us, that we can hardly ſee our Danger: If the Noiſe of Wordly vanities have made us almoſt deaf to all good counſell: If the Habit of our Sins have lam'd us, ſo that we can ſcarcely move a foot towards Heaven: If we are *blind*, *deaf*, *lame*, nay even *dead* to God & all that's good, (no Perſon can be in a worſe condition than this) All this is nothing to the *powerfull* hand of God: Such miracles as theſe were his familiar Exerciſe on Earth: *The blind ſee, the deaf hear, the lame walk, the dead are rais'd to life.* All this our God can eaſily perform, in favour of us, whenſoêre He pleaſes. *Math.* 11. 5.

Lord, if thou wilt, says the
Math. 8.2. Leprous man, *thou* CANST *make me clean.* Let the diseases of a sinfull Soul be ever so inveterate, so deeply rooted in the heart, He clearly and distinctly comprehends the nature of them all: He knows exactly the proportion & virtue of his Remedies: And all of them obey the word of his Command;
Math. 8.3. *I will,* says He, *Be thou cleans'd;* (when once God says the *word*, the *work* is done) *immediatly his Leprosie was cleans'd.*
Ps. 50. *Create in me, O my God, Create in me a clean Heart.* I ask not any thing but what is easy to Thee. Alas! it is to me impossible: but Thou, my God, canst do it with more ease than I can ask it. Behold my misery with pity

&

& compaſſion. Behold me indigent & naked, cloath'd with nothing but the horrid ſcurf of my Uncleanneſs. Behold me *blind*, *deaf*, *lame*; & almoſt *dead* with a contagious leproſie of Sin, which covers me from head to foot, & has not left a ſound part in me. Conſcious of my unworthyneſs, after ſo long neglecting my condition, after ſo long confiding in my own weak ſtrength, after ſo long deſpairing of my health, becauſe I *thought* I could do any thing, & *found* I could not cure my ſelf; Conſcious, I ſay, of my Unworthyneſs, I ſcarce pretend to ask for *Mercy*: I only caſt my ſelf upon my knees & face proſtrate be-

fore thy Feet, expoſing & laying open all my grievous diſtempers, which, every one of them (though I am humbly ſilent) every one ſpeaks loudly my neceſſities, & begs with all the moving eloquence of Miſery thy pity & aſſiſtance. I know my Sins provoke thy *Juſtice*, whilſt my Miſery appeals to thy Almighty Power: But thy faithfull ſervant David tells me, that the Iſraelites provokt Thee alſo; & nevertheleſs, not for their ſake, but *for thy Name's ſake* Thou waſt pleas'd to *ſave them*; *that Thou might'ſt make thy mighty Power known.* This is the firſt Foundation of my Hope: I know the Credit of thy *Power* is engag'd in their behalf

Pſal. 106. 8.

half, who truſt entirely in it, firmly expect it, & depend upon it: And therefore, in this poſture, I preſent my ſelf with loving Confidence before thy Feet, reſolving there to expect with all Humility & Patience when thou ſhalt pleaſe to caſt an eye upon me, and either find the Benefit of being cur'd, or (which appears to me impoſſible) die in the hands of an omnipotent Phyſician. Ah my dear Jeſus! This is all that I can do: And even This I cannot do without thy Grace: But, when I have done This, my Comfort is, that Thou canſt do the reſt: *Lord if Thou wilt, Thou canſt make me clean.* Math. 8.2.

Dear Chriſtians, let us

pauſe a while, & with a ſerious attention behold this Leper at our Saviour's feet: Behold the lively Image of a Sinner, & the perfect Model of a Penitent: Behold both what we are, & what we ought to be: In his Diſeaſe, we ſee our Miſery; in his Behaviour, we ſee our Duty: in his Diſeaſe, we ſee the ſad effects of Sin; we ſee the ſtrong temptations & aſſaults of a moſt terrible Deſpair: In his Behaviour, we ſee the fruits of true Repentance, we ſee the victory of a triumphant Hope, & the great comfort which attends a loving Confidence in God's Omnipotence.

O what a Comfort is it to an humble Penitent, to be

be assur'd that as God *gives* him All he *has*, so He *can* give him All he *wants*! If we are almost quite oppress'd with those aridities & desolations of Mind, which none can know but by experience; S. Paul tells us, *God is able to make all Grace abound in us*: If we labour under the perpetuall violence of importune temptations; the same S. Paul assures us, *God is able to succour those that are tempted*: If our temptations are so strong, & we so negligent that after some resistance we relapse into our Sins; if we rise again, & yet fall; if we renew our Resolutions, & when we think our selves secureſt, are surpris'd & fall again; S. Paul assures

2. *Cor.* 9. 8.

Hebr. 2. 18.

Rom. 14.4. us, *God is able to make us ſtand*: If having tried all ways we can imagine, we are at a loſſe, & know not either what to think or what to ask; the ſame Saint tells *Epheſ.* 3.20. us, *God is able to do exceeding abundantly, above all that we can ask or think.*

Geneſ. 18.14. *Is any thing too hard for God?* Can any thing be hard to him whoſe *Power* is infinite, & whoſe *Will* is his Power? 1. *Sam.* 2.6. *Our Lord kills, & makes alive; brings to the grave, & raiſes up*: His Power accompanys our Souls as far as the Gates of Hell it ſelf, & brings them back again. Although your Soul quite overgrown with ſin, may be (perhaps) in the All-ſeeing Eye of God, a much more horrid object than the fouleſt Divel in Hell;

Hell; Nevertheleſs go confidently with the Leper to our Saviour; croud in amongſt the multitudes that follow Him; caſt your ſelf down upon your knees & face; Say, with a truly *contrite* truly *humble* heart, *Lord if thou wilt, thou* CANST *make me clean*: Then ſhall you hear him graciouſly return that comfortable anſwer; *I will; Be thou clean*: Then ſhall you be tranſported with exceſs of joy, to find & feel the truth of what I now advance; to wit, that God not only *can* relieve us if he will, but alſo *will* relieve us if we pleaſe. *Math.* 8.2.

SECT. III.

That God will help us if we please.

ALthough God's *Power* be the first Foundation of our Hope; his *Mercy*, always ready to assist us, is the principall, if not the only, *Motive* of it. This was the comfortable Meditation with which the Royall Prophet counterballanc'd all his Fears; *Thy Mercy*, says he, *Thy loving Kindness is always before my eyes.* Without this comfort he would never have supported the remorses of his Conscience; his *Sin* was *ever before him*: His continuall Apprehensions and fright.

Psal. 26.3.

Psal. 50.4.

full

full Thoughts would certainly have driven him into a deep Deſpair, had not God's *Mercy* alſo *always* been *before him.* The very thought of God reviv'd his drooping Spirits: he could not ſo much as think of Him, without thinking of his Mercy: to be *God*, & to be *Merciſull*, were to him one & the ſelf ſame thing: *my God is my defence*, ſays he, *& the God of my Mercy.* If he lifted up his eyes to Heaven, with enflam'd deſires of being happy there; he ador'd that Mercy which preſerv'd the Angells, & rewarded them with Glory: *Thy Mercy, O Lord, is in the Heavens.* If he lookt down, & took a proſpect of this vale of miſeries; he admir'd,

Pſal. 26.3.

59.17.

36.5.

to ſee God's Mercy ſtoop ſo low, to ſee it moſt appear where there is moſt occaſion for it, to ſee it ſuperabound where Sin abounds: *The Earth is full of his*
33.5. *Mercy.* If he lookt before him he beheld God's Mercy ſtarting firſt, preventing, & forerunning all his good de-
59.10. ſigns & entrepriſes: *His Mercy will prevent me.* If he lookt behind him, he beheld the ſelf ſame Mercy following him, promoting, carrying on, & perfecting his good
23.6. Endeavours: *His Mercy ſhall follow me, all the days of my life.* Which way ſoever he caſt his eye, he ſaw himſelf defended & ſurrounded with God's Mercy; himſelf the Center, Mercy the Cir-
32.10. cumference: *Him that truſts*

in

in God, Mercy shall compass him about: Thus did this Saint, who once had been a Sinner, Thus did he comfort & encourage his afflicted Soul, when ever the remembrance of his Sins oppress'd his Mind: And thus may we, in imitation of him, Thus may we also answer all the troublesome suggestions of our panik Fears; confronting Sin with *Grace*, Justice with Mercy, Fear with *Hope* & loving *Confidence* in him, whose Mercy still is infinite, & always will be so; *His Mercy is Everlasting.* 100.5.

All this, you'l say, is little comfort to a Sinner, who is day & night obsest with all the terrifying Spectres of a guilty Conscience. Every body knows, that

that God is infinitely Mercifull. But yet the Word of God assures us, & it is a fundamentall Truth which every Christian is acquainted with; That *few are chosen* amongst many which are *call'd*; that the *Gate which leads to Life is strait & narrow*; & that there are but *few who find it*: so that all the Splendid Appearance of God's Mercy, when 'tis well examin'd seems to vanish out of sight, or shrink into a little compass, if compar'd with the innumerable numbers of those Reprobates, who are *prepar'd* and *fitted for Destruction*. Is not this enough to make a Sinner tremble? A Sinner who is conscious to himself of being much more guilty in the sight of

Math. 22.14.
Math. 7.14.
Rom. 9.22.

God

God, than many millions of thoſe Souls who are already gone before him, & already ſuffer the eternall flames of Hell?

Theſe Thoughts, I muſt confeſſe, are Terrible. To him whoſe eyes are open by God's grace to ſee the malice of his Sins, & ſee Death, Judgment, & Damnation attend; Such thoughts as theſe, to ſuch a man, are terrible beyond expreſſion. But however, if a man be more afraid than hurt, where is the harm of all his Fear? Are we not All oblig'd to *humble* our proud hearts *under the powerfull hand of God*, and *work out our Salvation with Fear & Trembling*? Is not our obligation to *fear*, conſiſtent with our greater

1. *Pet.* 5.6. *Phil.* 2.12.

greater motives, greater obligations to *hope*? Tis one of the moſt dangerous miſtakes that we are ſubject to. We ſeem to fancy that our *Fear* deſtroys our *Hope*; & that we cannot *hope* unleſs we ceaſe to *fear*. We take theſe two Affections of the Mind for mortall Enemies, becauſe their humours are ſo oppoſite. But, as that Friendship is the greateſt, which no difference of Humour can divide: So, if we examine well the matter, we ſhall find that *Fear* & *Hope* are ſuch inſeparable Friends, they cannot poſſibly ſubſiſt without each other's company; The Separation of the one, is certainly the Death & Ruine of the Other. *Fear*, without

out Hope, degenerates into *Despair*. *Hope*, without Fear, is now no longer Hope, but dangerous *Presumption*. If now & then our Minds are troubled & perplext with Fear; We must not therefore presently conclude, that we have lost our Hope: No, no; We should have lost it, if we did not fear.

If the Consideration of God's Justice make a Sinner tremble; he may lawfully desire to be deliver'd from the uneasyness, the pain, & the anxiety, which are the troublesome Companions of his Fear: But, as for *Fear* it self, 'tis an essentiall Duty of a Christian, which cannot upon any terms admitt a Dispen-

penſation. If the unſearchable Deſigns and Secrets of God's Providence are apt to fill our Souls with apprehenſions & fears; this only helps us to perform the one half of our Duty, without prejudicing the performance of the other: for the more we *fear* his *Juſtice*, ſo much more we *haſten* to the shelter of his *Mercy*.

This was the only Refuge which the Royall Prophet had recourſe to, *in his days of trouble*, when *his Soul refus'd to be Comforted. Has God*, ſays he, *forgotten to be gracious? Has He shut up, in Anger, all his tender Mercies? Is his Mercy clean gone for ever? Doth his Promiſe fail for evermore?* Oh no; His promiſe cannot fail: He can no more deceive

Pſal. 77. 2. *v.* 9. *v.* 8.

deceive, than be deceiv'd. He has ſign'd his promiſe more than once in Scripture: And with a ſolemn Oath He has deliver'd it. A *Promiſe* & an *Oath* which, by Commiſſion from Himſelf, his Miniſters are order'd to make uſe of.

When Sinners are dejected with Temptations of Deſpair: When their *Tranſgreſſions* & their *Sins* lie heavy upon them: When they begin to *pine away* with Fear, & melancholy Thoughts of never being able to recover: What ſhall we ſay, to comfort them? *Ezek.* 33.10.

Say to them, ſays the Prophet: *If the wicked turn from his ſin*; if he repent; if he amend, & *walk in the Statutes of Life*; *He ſhall ſurely live*, (& *Ezek.* 33.11. 14. v. 15.

what

what can be more *ſure*, ſince God himſelf is pleas'd to
v. 15. ſay it ?) *He ſhall ſurely live*; *He*
v. 16. *ſhall not die. None of the ſins he has committed, ſhall be* ever *mention'd to him*; he ſhall hear of them no more; they ſhall not riſe in judgment againſt him: God himſelf
v. 16. has promis'd, *He ſhall ſurely live*; *He ſhall not die*?

Say to them again; and ſay it boldly, in his Name whoſe Juſtice makes them
Ezek. 33. 11. tremble: *As I live, ſays the Lord God, I have no pleaſure in the Death of the wicked; but that the Wicked turn from his way, & Live. Return*, ſays He, *Return from your evill ways: Why will you die*?

Why will you Die? As who ſhould ſay; you *may* live if you *will*; I always am at hand,

hand, prepar'd to help you, if you heartily repent; you know, you may recover, if you have a mind to it; you know, that if you die, it is becauſe you *will*: *As I Live have no pleaſure in your Death*, and therefore I have reaſon to complain, *VVhy* WILL *you Die?*

Dear Chriſtians, What can we wish for more? We know that God *can* help us *if* He *will*. Whether He *will* or no, we need no farther proof, than his own Word. We have his Word: We have his Oath: He cannot take his own Great Name in vain; And He has ſworn by his own Life, *He has no pleaſure in our Death*; He dos not, of himſelf, deſire it; *but that we return & live. O! we*

are

O beatos, quorum causâ Deus jurat! *O miseros, si nec juranti Domino credimus!*

are happy; for whose sake God swears! But O! how miserable are we; if, when God himself is pleas'd to swear, we can't beleeve Him!

If Deeds are better proof than Words, Let us pass from what He has said, to what He has done. What has He *done* for Sinners? Or rather, What has He *not done*? For them He came from Heaven; for them He lived a painfull life on Earth; for them He died upon the Cross. *I came not*, says He, *to call the Just, but Sinners*; He came, because 'twas necessary he should come: And therefore for their sakes, for whom it was most necessary, for them he principally came. He never was so kind to any, as to Sinners.

Math. 9.13.

ners. All his Converſation was in their Company, He made it his chief buſineſs to oblige them, He follow'd them from place to place, He thought of nothing elſe but how to gain their love, He came with a deſign to enflame their hearts, He brought down fire from Heaven with him, & wisht for nothing more than that this fire might burn. His more than ordinary Kindneſs was in all occaſions ſo viſibly remarkable, that He was taken notice of, & pointed at. The Phariſees were ſcandaliz'd to to ſee't. And in thoſe days, it was his great Reproach; He was too much *a Friend to Publicans & Sinners.* All this while, alas! they little underſtood *Math.* 11.19.

derſtood his Buſineſs upon Earth. His great Compaſſion of their Miſery, was the occaſion of his coming: And ſince their Indigence firſt brought him from above, it was no wonder the Relieving of it was his chief Employment here below. He came as a Phyſician to his dying Friends, whom He moſt dearly lov'd; & therefore took moſt care, & was the moſt concern'd, for thoſe who were moſt dangerouſly ſick. Thus did our God behave himſelf to Sinners. Thus did he love his Enemies; and treat them as his deareſt Friends. Thus did He *live* to ſerve them, till at length He *died* to ſave them.

S. Paul concludes from hen-

hence, We now have *much more* Hope than ever. *For if when we were Enemies, we were reconcil'd to God*; undoubtedly we *now* have *much more* reason, *being reconcil'd*, to hope *we shall be sav'd.* If *then*, before he sent his only Son, God lov'd his *Enemies* so dearly as to send him: We may well conclude, that since He came amongst us, since He interpos'd betwixt us & his Father's Anger, since He died to reconcile us to Him, since He *rose again*, & at the *right hand* of his Father is our *Advocate* in Heaven, *making intercession for us*; surely *now* our humble Supplications, joyn'd with *his*, & offer'd *in his Name*, will for his sake be *much more* easily

Rom. 5. 10.

Rom. 8. 34.

Jo. 14. 7. 15.

receiv'd. If *then* a Contrite & an Humble Heart was always ſo agreable, He never would deſpiſe it; Will He *now* refuſe it? If the Totall Sum of all the horrid Crimes of Mankind during ſeverall Ages, if the Malice of them All together, could not any way divert the courſe of overflowing Mercy; if it could not hinder Him from ſending Jeſus to redeem the World; How can we think, the Greatneſs of our Sins can hinder Him from having Mercy on us, when we heartily repent?

Let us therefore, once for all, humbly confeſs, & own our Fault. The Truth is; We are proud, & willing to excuſe our ſelves. We are willing to lay the blame

blame of our Impenitence at our Creator's door, & ſay; He will not pardon us; He will not give us Grace; He will not ſave us: When, if we well examine, we ſhall find the blame is always ours; We will not repent; We will not comply with his Grace; in a word, We will not be ſav'd.

All we can ſay, in our defence, is that our ſins are *great*, God will not look upon ſuch grievous *Sinners* as we are. I cannot, ſay they are not *great*, or that we are not grievous *Sinners:* But, that *therefore* God will never look upon us, is as *falſe* as the Word of God is *true.* He hates the Sin, but loves the Sinner: He hates

the Leproſie, but loves the Leper: And, as a *Merciſull Father*, He *rejoyces more, at the Repentance of one Sinner, than the Innocence of ninety nine who do not ſtand in need of it.*

S. Aug. Conf. lib. 8. cap. 3.

Let us therefore, once again, humbly acknowledg, & confeſs our Fault. We only *pretend* our Leproſie is ſo inveterate, God will not ſuffer us to come into his ſight, He will not cure us, He will not make us clean. The *Truth* is; we are ſo negligent, ſo ſtupid, ſo inſenſible of our condition, that though we now & then are terrified to ſee the Danger of it, nevertheleſs we will not make our Supplications to Him as we ought, We will not be cur'd, We will not be cleans'd.

DAN-

DANGER OF DELAY.

SECT. I.

How apt we are to differr Repentance.

THat we are, All of us, ſome time or other, betwixt this & Death, oblig'd under pain of Eternall Damnation to rouſe our ſleepy ſouls from the bewitching Lethargy of Sin; is an im-

portant Truth, which no man can diſpute. We All are fully ſatisfied, that if we live in the ſtate of Sin, if our Affections are criminall, if our Hearts are divided betwixt Heaven & Earth; we muſt, before we Die *Repent* and *Mend*, or we are loſt for ever. *Unleſs* we *repent*, we *ſhall All perish.*

Luke. 13.3.

This we agree upon: Our difficulty lies not in the *knowing*, but in the *performing* of our Duty. When we diſcourſe with our Selves in generall terms, *what it is* we ought to do; the Debate ſoon comes to an Iſſue: But, as we deſcend to the particulars of *when* and *how*; We come not ſo eaſily to a Reſolution, about the *Time.* We ſuppoſe that we

are

are able, at our pleaſure, to change our Hearts, ſubdue our Paſſions & reform our Lives: But our Hearts, at preſent, are otherwiſe engag'd; our Paſſions are youthfull, and very importune; our way of Life, though none of the beſt, is ſuitable to the common Maxims of the World; And what haſte, I pray, to do juſt *now*, what may be done as eaſily another time, when ever we pleaſe? Beſides, the preſent Circumſtances are very particular: An abrupt Diſengagement would now go very much againſt the hair: We had better, for a time, content our Paſſions, & bring them to a compoſition: When *this* or *that* Buſineſs

is over, that we may more freely attend to the work of our Salvation; when our Company changes; when we meet with a Conjuncture of more favourable circumstances; O! then we'l begin the New Man; bid Adieu to the follies of this World; & from that instant date the beginning of our journey towards Heaven.

Thus the Colour of Piety gives a reputation to the Delusion: We cover the popular Cheat with an agreable disguise: And betwixt gratifying our Inclinations, on the one side, with a criminall condescendance, & pacifying the remorses of our Conscience, on the other side, with a plausible pre-

pretence of future amendment at a more convenient time; We make Virtue, in appearance, ſubſcribe to our Vices, & counterfeit God's Hand to one of the worſt Temptations of the Divel.

SECT. II.

How dangerous it is to differ Repentance.

TIs clear, we are not Maſters & Diſpoſers of our Time: only He, who was the firſt Author of Time, who now conſerves it, & who will one day put a finall period to all Time; He I ſay, & only He, diſpoſes of it as he pleaſes.

Beſides, the Changing

of our Hearts is far above our ſingle ſtrength; we are not able, by our ſelves, ſo much as to *begin* ſo great a Work, how then ſhall we be able to *perform* it, at our leiſure, whenſoever we pleaſe? S. Gregory aſſures us (& we know it well enough) that *God who promiſes to* PARDON *us, if we Repent; has never promis'd us the* TIME *of our Repentance.*

Ho. 12. *in Ev.*

Tis true: we cannot but confeſs, (to the great ſhame of our Ingratitude,) that our Creator loves us far above our merit. If we look back from hence as far as the firſt Creation, & carry our ſerious thoughts through all the ſteps of Providence, we meet with nothing but remarkable inſtances

ſtances of his good wiſhes towards us. Nay, if we yet look farther back from the firſt moment of this World into Eternity, We find Him, before the beginning of all Time, entertaining his Thoughts with the premeditation of our wellfare; And in the firſt page of his Eternall Accounts, we find the great Deſign of Man's Redemption, that ſtupendious Myſtery of Mercy & Juſtice, the Incarnation of our Lord & Saviour Jeſus Chriſt; who held nothing ſo dear, no obligation ſo important, as our Sanctification; even to the degree of laying down his Life for the advantage of that ſacred Intereſt. See here, the Motives which we have to

think He loves us! Yet give me leave to tell you, He is not so fond of us, but that He can be angry at us, when He finds his Love neglected. Witness all those miserable Christian Souls, who *once* were happy in the same Testimonies of his Affection: Who thought, as we do, to reform their lives at a more convenient season: Who suppos'd, as we do, that God's *extraordinary* Grace would never fail to be at hand, when ever they pleas'd to have occasion for it. Alas, poor Souls, they now are lodg'd in the flames of Hell for all Eternity; and know, too late, that though God never fails to bestow his *extraordinary* Graces, where He finds

a

a faithfull correſpondency of our Endeavours with his mercifull Aſſiſtance; yet He often ſhuts his Hand, if we withdraw ours. He dos not *firſt* deſert us: Yet, if deſerted by us, 'tis no wonder if He treat us upon equall terms, & ſo deſert us.

Wonder not, that God who is ſo infinitely good, can find in his heart to Abandon thus a Sinner, who ſtifles the remorſes of his Conſcience, who reſiſts the frequent inſpirations which invite him to Repentance, who has always ſomething elſe to do when he thinks of his Duty, always is ſo rude, ſo ſcornfully uncivill, in receiving all the Embaſſys of Peace which Heaven ſends him

him; that every trifling Object which ſalutes his Fancy, every miſerable creature which a ſilly Paſſion recommends to him, is ſure to have the preference, & be the firſt admitted.

How often dos God court us, when we are alone, as it were carefully managing that favourable occaſion, when it may be preſum'd we are at leiſure for his entertainment? But, alas! we are perhaps never leſs alone, than when we are alone: The Common Enemy of Mankind is then moſt buſy to prevent the advantage of ſuch a happy circumſtance. How often dos He apply himſelf to us, when any ſuddain Acci-

dent

dent has croſs'd our inclinations, when we have been diſſappointed in our intrigues, when we begin to find our labour loſt in the purſuit of what we hunted after, when we ſit down angry & affronted at the confuſion of our miſtake, almoſt ready to fall out with the World for having cheated us: then it is that He takes hold of this conjuncture; begins in a loving manner to expoſtulate with us; to exprobrate to us how treacherous a Friend we find the World to be; on the contrary, how conſtant & faithfull a Friend He has been to us, from all Eternity to this moment; how ready He is, notwithſtanding all that's paſt, to receive

ceive us with open arms into favour again, if we return ſincerely to Him. And how do we hearken to all this? Why, truly, it paſſes away like a little Fit of melancholy; we were *then* in an ill humour; we are *now* glad 'tis over; & ſo we think no more on't. What ever God ſpeaks to our Hearts, is all out of doors: Our Hearts are ſhut againſt him, all the time; *He ſtands at the door, and knocks*; and we neglect Him, letting Him *ſtand* & *wait* our leiſure; We approve the Friendſhip of the World before his; And though we may have ſome ſlight thoughts of hearing Him ſome other time, yet for the preſent we flatly deny Him En-

Apoc. 3.20.

trance

trance, & refuse Him Audience.

Let us now Consider a little; What pittifull Worms we are, who thus contemn the Almighty; Who He is, whom we affront; What trifles we preferr before him: And we shall not wonder if at length He leave us, & desert us with a Resolution never more to offer us these *extraordinary* Favours: *I go away*, says He, *& you shall Seek me, and you shall Die in your Sins.* Jo. 8. v. 21.

SECT. III.

Reasons why Delay is so Dangerous.

THat I may discover, yet more clearly, the Extravagance of Sinners who

who differr the entire Conversion of their Hearts from time to time, upon a vain Presumption of chooſing their own time, when they pleaſe; I ſuppoſe, as a fundamentall Principle, that *God gives Grace to the humble, and reſiſts the Proud.*

1. Pet. 5. v. 5.

He who values himſelf upon being Wiſe enough in the management of his ſalvation; Who neglects the time which God's great Mercy offers him; Who preſumes He can, whenêre he pleaſes, chooſe the time of his Converſion; Such a Perſon, if ever he approach the Throne of Grace, comes in a diſpoſition directly oppoſite to Reconciliation; he carries *Pride* barefac't in the very Front of him; and the

the Addreſs, he preſents, is endorſt with the very ſame fault which he begs pardon for.

A true Convert comes trembling, with a Heart truly *humbled* under the Omnipotent Hand of an offended Majeſty; And ſuch a Penitent will always find Favour; A Contrite & *Humble* Heart God never will deſpiſe; All his former Offences will paſſe for nothing; *None of his ſins He committed ſhall be mention'd to him;* Ezek. 33.16. In the Day of his Converſion his Impiety ſhall never hurt him; What time ſoever God ſhall pleaſe to mark out to him, if he manage that, he is ſecure.

But if a Sinner careleſsly reject God's inſpirations, & from

from time to time neglect the opportunities He mercifully offers him; if he behave himself as if he thought his Time of Reconciliation were entirely at his own disposing; and, upon this account, when he thinks fit, presents himself before the Throne of Grace; His very Coming *in this manner* is an Act of *Pride*, a Pride by which he dangerously presumes upon a more than ordinary Favour, such as he knows has been denied to many thousands, who are damn'd for ever, for less Sins than his, & less neglect of the Almighty; a Pride, which is the greatest provocation that can be imagin'd, in as much as it abuses all his infinite

finite Goodneſs, Longanimity, & Patience, not only to the utmoſt degree of contempt, but even to an impudent aſſurance of obtaining Mercy when we pleaſe, although we have ſo *much*, ſo *often*, & ſo *long*, contemn'd it. This is a ſufficient Reaſon, why God may abandon ſuch *proud* Penitents as often as He pleaſes: and this Reaſon is attended with a ſort of Obligation (if a man may term it ſo) incumbent upon Providence, if not always, at leaſt generally & for the moſt part, to treat them according to their merit.

This Obligation ariſes from two Titles. God is the the *Creator* of Man, & the *Redeemer* of Sinfull man. The

firſt gives Him the Prerogative of being the ſupreme and univerſall, Lord and Maſter of the Univerſe; under which Character it belongs to him to give Law to all the parts of it, & take ſuch methods as may with a ſmooth & eaſy, yet ſtrong & ſteddy influence promote & carry on the great Deſign of the Creation. Hence comes the Obligation of ſupporting the Credit, & maintaining the Authority of his Gouvernment, which ſinks immediatly & falls to nothing, if his too great Indulgence *always* tolerate the open violation of his precepts, joyn'd with all the indignities, affronts, and inſolences, of a haughty Subject

ject, that will not be reclaim'd but when he pleases, will not take the advantage of those favourable Opportunities which are so often offer'd him, but differrs the *only necessary* Business of his life from time to time, upon a proud Presumption of being receiv'd at any hour whensoêre he pleases. Nothing under Heaven can in this occasion keep up the Spirit & vigour of Discipline amongst us, and place the Fear of God before our eyes, but a just & severe Punishment, such as becomes the Indignation of an angry God abus'd, affronted, & contemn'd; which is, to treat us as we treat Him, leave us as He finds us, & flatly refu-

refuse us Audience when we make our supplications to Him.

This Motive which arises from the Title of *Creator* is abundantly sufficient; but yet the Title of *Redeemer* is a far more powerfull inducement to the same rigour of Justice. The Creation of the World was but a small Expence: A Word *said*, & the whole Work *done*. But the Redemption of sinfull Man, the Extraction of him out of the profound Abyss of *Sin* and *Malice*, was a more laborious Masterpiece of Mercy & Justice; it cost him his descent from Heaven, a painfull life for many years upon Earth, & the last drop of his most precious bloud upon the Cross.

Having

Having redeem'd us from the Divel, at ſo dear a rate, & having paid the utmoſt price of our Salvation, He has a ſtrict Right to the Honour and Reputation of his Mercy; He is *Lord* of All, *and his Glory He will not give to Another.* He is our Lord & Maſter; by *Redemption* All of us are His; He has paid the full Diſcharge of our Account; but He will not apply the Value of this Payment to thoſe perſons whoſe *Pride* will either Challenge the Credit, or Share it with Him; He beſtows it only where it may be evident, if not to all the World, at leaſt to every Sinner's Conſcience who receives the benefit, that nothing but the Power of Grace could work ſo *Iſai.* 42.8.

wonderfull a Reſurrection, & free him from the Servitude of Sin.

He who made our Hearts, cannot but know the temper of our Inclinations. He cannot but ſee how partiall & unequall we are in our Judgments. If any thing be amiſs with us, we preſently begin to murmure & repine within our ſelves, as if God only were the Author of our failings. But if we ſucceed in any thing, that ſeems praiſeworthy, either in the Sight of God or Man, we preſently aſſume the reputation of it to our ſelves. Our Faith teaches us the contrary: And we ſeem to beleeve it. But yet, I know not how it is, our Pride which comes

mes into the World with us, *That Vice which is the first we fight with, & the last we conquer*, is so apt to work upon our Judgment, that if we examine well, we cannot but observe, we always are a great deal more inclin'd to magnifie our own Endeavours, than to admire the Power of Grace. If God should never treat us as we merit; if He never should abandon those who from his Goodness take occasion to abuse it; We should grow insensible of our necessities; We should forget our Obligations to the *Grace* of our Redeemer; We should behave our selves as if we thought that *All is done by our High Hand, & not by* the Assistance of *our Lord.* This

S. Ber. de ord. vit. & mor. instit.

Deut. 32. 27.

is one Reaſon, & a juſt one, why He is oblig'd (as I may ſay) in honour, if not always, at leaſt generally, & for the moſt part, to refuſe them Audience in a Time of their own chooſing, Who during the time which He thought proper for their purpoſe, never would vouchſafe to hearken to Him. *I go away*, ſays he, *& you ſhall Seek me, & you ſhall Die in your Sins.*

Jo. 8. v. 21.

SECT. IV.

That we ought to begin immediatly, without Delay.

S. Greg. Hom 12 in Evan. HE *who has promis'd* PARDON *to thoſe who Repent, has never promis'd* TRUE REPEN-

PENTANCE *to thoſe who differr it.* A man muſt be a Stranger to the ordinary Courſe of Providence, who dos not know that there are certain Times in which our God is kinder & more favourable to us; when Clouds of Anger diſappear; when Heaven ſeems to ſmile upon us; & the Almighty ſeems to meet half way the Prayers & Addreſſes of his people. Tis not that God is liable to any ſhadow of Inconſtancy: He always is inclin'd to Mercy, and nothing but our Sins can force him to the Rigour of his Juſtice. Sometimes He ſhowers down his Graces in a plentifull aboundance; viſits & inſpires us with good *Thoughts*, good

Inclinations to amend our lives; ſtrongly & ſweetly moves us; frequently & importunely preſſes & ſollicites us to true Repentance. But, if we ſlight his favours, He withdraws them from us: Mercy neglected & abus'd gives place to Juſtice: And all thoſe *great* and *extraordinary* Graces, which before abounded, are denied us; that we may, by this means, grow ſenſible of their Neceſſity & our Dependency, their Power & our Weakneſs.

Chriſt. Directory. p. 2. c. 7. §. 3. & n. 35.

„What Wiſe man is there „in the World, who rea„ding This, will not fear „the *differing* of his Con„verſion, though it were „but for one day? Who „knows, whether this ſhall be

„be the *laſt* day, or no, „that ever God will call „him? God ſays, *I call'd, & you refus'd to come; I held out my hand, & you would not look towards me; and therefore I will* FORSAKE *you in your Extremity.* He dos not ſay, „how many times He *call'd*; „or how long He *held out his hand.* God ſays, *I ſtand at the door, & knock*: but He „ſays not, how often. Almighty God is ready & „bountifull to *knock* and *call*; „but yet he binds himſelf „to no *time* or *ſpace*, but „comes & goes at his „pleaſure. And they who „take not their times when „they are offer'd, are ex„cuſeleſs before his Juſtice, „& do not know whether „ever it ſhall be offer'd

Prov. Ch. 1.

Ibid. n. 37. *A. D.* 1673.

„them again, or no: for „that this thing is only in „the Will & Knowledg of „God alone; who takes „Mercy where it pleaſes „him beſt, and is bound to „none. And when the pre„fixt time of calling is once „paſt, Wo be to that par„ty; for a thouſand Worlds „[perhaps] will not purchaſe „it again.

This Reaſon is aboundantly ſufficient to make us manage carefully the *work* of *our Salvation with fear & trembling*; and *humble our ſelves under the powerfull hand of God*; without pretending to any *abſolute* Security of our admittance whenſoêre we pleaſe. We are certainly damn'd, if we never ask pardon; probably it may be

Phil. 2.12. 1. *Pet.* 5.6.

be yet time enough, if we ask it now; And in concurrence of a *certain* ruine on the one ſide, with a *probability* of ſafety on the other, No Wiſe man will looſe time to deliberate upon the choice.

Some will ſay, perhaps, Tis a ſevere Caſe, to Renounce all worldly Affections, & Deny them what's moſt dear to them; to declare war againſt the moſt violent of Paſſions; & to undergo the hardship of perpetuall ſervice in the engagement; if we have no *abſolute* ſecurity of making peace when ever we deſire it. Had we an aſſurance of our Pardon, whenſoêre we ask it; it were ſome encouragement to

undertake a thorough Reformation of our lives. But, to renounce All, upon a a hazard of gaining Nothing, is too cold an invitation to encounter so painfull & laborious a Task.

9.20. *O Man!* says S. Paul to the Romans, *who art Thou, that* thus *replyest against God?* Who are you, that dare presume to article with Him, in this manner? Is it not enough, to have so frequently transgrest his Laws, so much contemn'd his Menaces, so long abus'd his Patience? Is it not enough to have idoliz'd the objects of your Passion? to have set up your Single self in opposition to all the dictates of Duty & Obedience? to have affronted

fronted the Omnipotent Hand, which (had not his Mercy held it) had long ſince ſunk your miſerable Soul to the Abyſs of Hell? Is not this enough, unleſs the ſame Pride, which began your Miſery, accompany alſo the Petition of your Pardon? Remember that *God reſiſts the proud, & gives Grace* only *to the humble.* 1. *Pet.* 5. 5. Remember that he is a very *proud* Beggar, who will not ask an alms except he be aſſur'd before hand of receiving it; And that God is ſo far from receiving the inſolent Requeſt of ſuch a proud Petitioner, that (on the contrary) He openly declares he *hates* him: *My Soul*, ſays He, *Hates a proud Beggar.* *Eccli.* 25. 4.

Ah Christians! We must (if we hope for Salvation) we must come in another disposition. We must not loose time upon the debate, whether or no we have a certain prospect of success. We must *work our Salvation with fear & trembling*; and *humble our selves under the powerfull hand of God*. In this Conjuncture we have nothing else to do, but fly in all haste to the *Throne of Grace*: Every Moment is precious: Every Moment of Delay encreases the Danger.

Phil. 2.12. 1. *Pet.* 5.6. *Hebr.* 4.16.

The prodigall Son, whose imitation our Saviour recommends to us, propposing him as a great example of an humble Penitent, did not loose time in studying whether

whether his Father would receive him or not; he did not before hand enquire into his Father's humour; how he ſtood affected to him? whether he were ready to admitt him? or determin'd never more to look upon him? But, immediately, at his firſt *coming to himſelf*, he ſaid; *I will riſe, and go to my Father, & ſay to him, Father, I have Sinn'd.* So far was he from any *abſolute* aſſurance of his pardon, & ſo ſenſible of his unworthyneſs; he did not ſo much as offer to demand a perfect reconciliation, but left himſelf entirely to his Father, to diſpoſe of him, & do with him what he pleas'd: *Father, I am not worthy to be call'd your Son.* *Luke.* 15. 17. v. 18. v. 19.

Alas!

Alas! What can we do in this condition? We must redouble our prayers which we have heretofore so often huddled over, with as much indifference & coldness, as if we were *afraid* lest God should *hear* us, & *assist* us with his Grace to *take up our Crosse*, *deny our selves*, *& follow Him*.

Math. 16.24.

If after a month, a year, or more, we find no great effect of Mercy; we must still persever firm in our Endeavours: The more we *fear* God's Anger, the faster we must *fly* to the Protection of his Goodness. We must not sink under the apprehensions of our Reprobation, but without disputing our Destiny, we must resolve, either to obtain

tain pardon, or die in the demanding of it.

If the Almighty ſeem to take no notice of us; if He ſeem as it were to command us out of his ſight; we have nothing elſe to ſay, but, *Lord, whither ſhall we go?* *Jo. 6. v. 68.* What way is there to fly from thy Anger, but by the ſpeedieſt recourſe we poſſibly can make to the ſhelter of thy infinite Goodneſs? We know, we deſerve an Eternall Bannishment from thy Preſence: We know, we often have refus'd Thee Audience: We know, it was our common Anſwer, *Go, and Come again another time*: & therefore we know, we have no reaſon to complain, if now we are forſaken & abandon'd *Prov.* 3.28.

by

by Thee. But this is only what we deſerve; 'tis only what we juſtly *Fear*: Thou nevertheleſs commandeſt us to *Hope* otherwiſe; And 'tis in complyance with this
Rom. 4.18. Command, that we *Hope even againſt Hope.* We come not to diſpute about our Heaven or our Hell; We come not to capitulate upon the Articles of our Salvation; We only *fear* as we have reaſon, and *hope* as we ought; ſo that, ſetting aſide the whole ſollicitude of that Affair, we leave it entirely to thy Mercy. We come with a Contrite & Humble Heart; full of nothing but a ſincere Sorrow for all our paſt Offences, joyn'd with a hearty Reſolution never to offend Thee any

any more: Except it may be an Offence for Sinners, ſuch as we are, to continue in thy Preſence; Which cannot be: No, no; though we ſhould ſee thy Sword of Juſtice drawn againſt us, & thy Omnipotent Hand ſtretcht out to ſtrike us dead at thy Feet, We will not quitt the place, *Although Thou kill'ſt us, we will ſtill Truſt in Thee.* *Job.* 13.15.

This is the Humble Heart, which charms our God; the Heart which He cannot refuſe; Such *a Contrite ſuch an Humble Heart He never will deſpiſe.* This is the only diſpoſition that can make amends for the abuſe of ſo much Goodneſs; & for the differring our Converſion ſo long, upon a *Pſ.* 50.

proud

proud *Presumption* of Amendment when we pleas'd. Such an Humble Heart, as this, gives God no reason to be jealous of his Honour: His Hand appears manifestly in the management and *preparation* of it: *The Finger of God is here.* Such a Convert, as this, will never challenge any share in the Honour of his Conversion; but, admiring the Benefit, will resign the Honour, & humble himself so much the more in his presence Who made him what he is. But God *will* always have the *Honour* of the work; He *will* be Mercifull when He thinks fit, & not allow proud Man to dispose of his Mercy; He *will* take his own time, and con-

Exod. 8. 19.

found

found the presumptuous *Pride* of those, who (as if they were God's Masters, rather than his servants,) make no doubt but they can choose a *Time* convenient, when they please.

Sinners, Deceive not your selves. Think not that God is always equally dispos'd to hear us, whensoever we appoint our time of Audience. He will not suffer us to pretend to the honour of beginning our Conversion, & challenging his Greatest Graces, at our leisure. Tis true; He died to save us: But, though He died for our *Benefit*, He died for God's *Honour*; and will not part with any share of this Honour, to humour a *proud* Penitent.

Isai. 42.8. 1. *Pet.* 5.5. nitent. He is *Lord* of All, *and his Glory He will not give to Another.* He *Resists the Proud*, *and* only *to the Humble He gives Grace* in this World, *Glory* in the next.

A CONTRITE HEART.

SECT. I.

Sorrow for our Sins.

„ O My God! God of my Soul, my Life, my Heart, & All that is „within me! I have sinn'd, „ô my God; I have offen- „ded Thee; I have done ill „before the Face of Hea- „ven & Earth. Neither the Stars *Anton. das Chagas.*

„Stars of Heaven, nor the „grains of Sand upon the „Earth, are equall to the „boundleſs number of my „grievous ſins.

Ah my dear God! my *Maker*, my *Preſerver*, my *Redeemer*, & my *Only Benefactor*, how it grieves me to have *So* offended Thee! *Ibid.* " I am „much more troubled at „my great Ingratitude, „than at the greatneſs of „the Torments I deſerve.

O that I could bewail, with Tears of bloud, the baſe Unworthyneſs of my behaviour to my *only* moſt Obliging, moſt Endearing, moſt Deſerving *Friend*! A *Friend* who *always* lov'd me, even when I lov'd my ſilly *Humours* & his miſerable *Creatures* more than *Him*; who al-

always *Lov'd* me, even when I was his moſt *Ungrateſull Enemy*; And notwithſtanding All, ſtill *Made* me whatſoêre *I VVas*, ſtill *Gave* me whatſoêre *I Had*, and ſtill *Invited* me, nay even *Courted* me, with dayly inſpirations of his Grace, to *Love* Him above All Things. O that my Eyes were living Fountains of continuall Repentance, to bewail my baſe Unworthyneſs!

And yet although my bleeding Heart ſhould burſt out at my Eyes, my *Grief* would nere be equall to my Grievous *Sins*; the *Guilt* of which is *infinite*, and infinitely greater than I'm able to conceive. Though I ſhould weep with Tears of bloud in every corner of the

the Earth where I have sinn'd; All that would never wash away the *Guilt* or *Scandall* of my Crimes. There's nothing but the bleeding Sacrifice of the *Unspotted Lamb of God*; There's nothing but the Bloud of JESUS dying for my sake upon the Cross; There's nothing else can reconcile me to the Souvereign Majesty which I have *so* provok't; There's nothing else can wash out the deep Stains of my unspeakable ingratitude.

This is that *Mercy* of my God, which the admiring World has Reason to call *Great*: That *Mercy* which is truly *Great*, not only in it's self, but *Great* to all that are Partakers of it. *Have Mer-*

cy

cy on me, O God, according to Thy Great *Mercy. Wash* my poor soul *from it's Iniquity, & Cleanse it from it's Sins. Sprinkle me* only, with the bloud of JESUS, *& I shall be Cleans'd; Wash me* with it, *& I shall be whiter than Snow. Cast me not away from Thy Face;* but look upon a *Contrite & an Humble Heart,* which (for the sake of Thy *Beloved Son, with whom Thou art well Pleas'd*) I hope *Thou wilt not despise;* but that Thou wilt *have Mercy on me, O God, according to Thy* Great *Mercy.* Ps. 50. Math. 17. 5.

SECT. II.

Resolutions of Amendment.

I *Have said: Now I Begin.* Alas! How often *have I said* So; & as often broke my word! Ps. 76.

And what Hope have I *Now* to keep it, more than any other Time? When I renew the dolefull memory of my Relapses, how I tremble at the very Thought! To think how often, in a luke-warm Fit of Piety, I have *imagin'd* I was *Now* beginning to *amend* my Life; And yet how *Soon*, how *Easily*, how *Shamefully* hath every *suddain* Passion, every *sinfull* Inclination, every *silly* Humour overcome my best & firmest Resolutions! Proud as I was, I *wonder'd* always at my *weakness*, & could scarce *beleeve* it, though I *Saw* it. Proud as I was, still went on in the same road; Still *fancy'd* it was *easy* to *Reform* when I *Resolv'd* upon't; And still excus'd my

my ſelf, by laying all the fault upon my *Neighbours*, my *Employments*, or ſome other *Circumſtances* of my Life. And yet, what *Place* ſoever I have liv'd in, whatſoever *Buſineſs* I have been employd in, whatſoever *Circumſtances* have attended me through all the ſeverall changes of my Fortune; I have *always* been the ſame *Frail Creature*, always equally unfaithfull to my word. What *Hope* then have *I Now* to keep it, more than any other Time?

Muſt *I Deſpair*? Yes, yes: 'Tis abſolutely *Neceſſary* for me to *Deſpair* of my *own* Strength, that I may ſeriouſly *begin* to *Hope* in nothing elſe but *Him* who *gives Grace to the Humble*, & *reſiſts the Proud*. And may I by 1. Pet. 5.5.

by his Grace *Perſever* all my Life, *improving* each day more & more, *in This Deſpair*, which is the Reaſon why *I Hope* more *now* than any other Time.

O that I had long ſince *Deſpair'd* entirely of my *own* ſufficiency, & plac't my *Confidence* in nothing but the powerfull aſſiſtance of his *Grace*; I ſhould not then have been ſo *Negligent* ſo *openly Expos'd* on every ſide, to the continuall ſurpriſes of my *Paſsions*. I ſhould then have carefully *employd* the precious moments of my *Time*, either in *Studying* how to *Meet* my ſeverall *Dangers*, or *Forecaſting* how to *Avoid* Them. I ſhould then have *Prayd* as heartily, as men do in a Storm; who every moment fear

fear to ſink, & every moment lift their trembling Hands & weeping Eyes to Heaven; the ſame *angry Heaven* whence They juſtly apprehend their fatall Ruine. Ah my God! how ſeldome have *I Prayd* ſo! And how often have *I Askt* Thy Grace *as Careleſly* as if *I had no need* of it!

My *Reſolutions*, like my Prayers, hitherto have only been in *Generall terms*: That *now I would Reform my Life*; *I would no longer be a Slave to Paſſion & Humour*; *I would* now *Begin to be a Saint*; *And*, *O! how I have been asham'd to Think of all my Follies!* Alas! *This* very *Pride* which made me thus *Asham'd*, was That which made me *Fancy*, 'twas an *Eaſy* matter to *Amend*; &

therefore made me *Careleſs* in obſerving the *Particular Occaſions* of my Greateſt Sins, the *Remedies* which ought to be *applyd*, & the *Impediments* which ought to be *remov'd*. But ſince the ſad experience of my weakneſs makes me wiſer, I am *now reſolv'd* it ſhall be the *chief Buſineſs* of my Life, to *watch* and *ſtudy* all the *Motions* of my *Heart*: What *Paſſions* are predominant; what *Inclinations* Second them; by what *Approaches* They gain ground; & by what *Means*, in This or That *particular* Occurrence, They may be reſiſted, weakned, & ſubdued.

A Maſter Workman needs but now & then apply his Rule, becauſe his *Habit* guides

guides his skillfull *Hand.* But I, Unskillfull as I am, who only *now Begin* the neceſſary Art of Living well, & have ſo many years contracted an ill habit of neglecting all thoſe Holy Precepts; I muſt *now*, not only in my *Morning-Recollection* carefully *Foreſee* each Danger I am like to meet with in the *Day*; But *frequently Renew* thoſe pious Reſolutions; In *All* occaſions *Conſult* the Eternall *Truth* Which came from Heaven to inſtruct me; And *Examine* ſeriouſly, if the *Employment* of my Thoughts, Words, Actions, & Deſires, be *ſuitable* to ſo Divine a *Rule.*

All This I am *Reſolv'd upon*, in Preſence of my God, & the whole Court of Hea-

ven. Help me, All ye Bleſ-
Luke. ſed Spirits, who are *Joyfull*
15.7. witneſſes of theſe my Holy
Reſolutions; Aſſiſt me *now*
to make an humble Offering
Hebr. of them All *before the Throne*
4.16. *of Grace*; And joyn your
Better prayers with mine,
to beg a *Bleſsing* for Them;
without *which*, although I
dayly *water* Them with pe-
nitentiall Tears, They ne-
ver will *Encreaſe*, & bring
forth Fruit. *I have ſaid: Now*
I Begin. Have mercy on me,
O God, according to Thy
Great Mercy; For *Such a*
Pſal. *Change comes* only *from the*
76.11. *Right Hand of the Higheſt.*

AN

AN HUMBLE HEART.

SECT. I.

The Neceſsity and Advantages of Humility.

„ALl our Saviour's Life & Converſation upon Earth, „was a continuall „inſtruction for the mo-„delling of ours. But above „all things He particularly „recommended to us the „ex-

S. Aug. lib. de ver. rel.

„example of his great Hu-
Math. „mility : *Learn of me*, says
11.29. „he, *because I am humble of Heart*;
„*and you will find rest for your*
„*souls.*

Rodri- „The necessity of this
guez. „incomparable Virtue is so
Par.2. „great, that 'tis impossible
Tr.3. „without it to make any
ch.1. „progress in a Sprituall life.
„Our Pride corrupts and
„ruines all our virtuous
„Actions, unless Humility
„begin, continue, & con-
„clude them.

Rodri- „S. Gregory says, True
guez. „virtue never grows in any
ch.2. „Soul, but when 'tis nou-
„risht by its proper *Root*,
„which is Humility. This
„plain comparison expresses
„very well its *nature*, and
„its *properties*. 1. A flower
„fades & withers when 'tis
„par-

„parted from its root. 2. The
„root is never better, than
„when hidden in the earth,
„and trampled under foot.
„3. A Tree is longer-liv'd,
„and yields more fruit, ac-
„cording as the root of it
„is deeper, and lyes lower
„under ground.

„How much our *Faith* de- *Rodr. ch. 3.*
„depends upon Humility,
„the Apoſtle tells us,
„when he ſpeaks of *caſting* 2. *Cor.*
„*down imaginations; every high* 10. 5.
„*thing that exalts it ſelf againſt*
„*the knowledge of God*; and *cap-*
„*tivating every thought to the Obe-*
„*dience of Chriſt*. Man's Rea-
„ſon is but weak, and ſub-
„ject to miſtake; & there-
„fore a ſubmiſſive Spirit
„is requir'd: the want of
„which has been the firſt
„beginning of all hereſies,

„and verified S. Paul's pre-
2. *Tim.* „diction, that *in the last days*
3.1.2. „*dangerous times will come: be-*
3.7. „*cause Men will be Proud; despisers*
„*of good people; & ever learning,*
„*but never coming to the know-*
„*ledge of Truth.*

The same Humility which guides our Faith, encou-
Rodr. rages our *Hope*: " because
c. 10. „the more we fear our
11. „weakness & diffide in our
„own strength, the more
„we have recourse to God,
„in whom we place our
„confidence: and thus
2. *Cor.* „*when we are weak*, saies the
12.10. „Apostle, *we are strong*. That
„is to say, when once we
„rightly understand our
„selves, & being thoroughly
„convinc't of our infirmity,
„we seriously begin to hope
„in nothing but the assis-
„tance

„tance of God's Grace:
„then 'tis that He himſelf
„begins to take in hand
„the management of our
„affairs; provides for us in
„all our ſpirituall wants;
„ſupports, & guides us,
„by a ſpeciall providence,
„in all our pious under-
„takings. Tis with us,
„as 'tis with Beggars who
„expoſe their ulcers and
„their miſeries: the more
„they lay them open in the
„publick view, the more
„they move our pitty, &
„obtain more almes of Cha-
„ritable perſons: So the
„more ſincerely we con-
„feſs, & with profound
„humility acknowledge,
„our extreme neceſſities,
„expoſing them in pre-
„ſence of our God, the
„more

„more we move him to „compaſſionate our miſe„rable State, & to beſtow „upon us more aboun„dantly the riches of his „Grace.

Humility, as it encourages our Hope ſo it improves our *Charity.* An humble Man perpetually conſidering his innumerable faults & imperfections, the more he ſees his great unworthyneſs, the more he wonders at God's patience, & is more inclin'd to love his Goodneſs above all things. *P. Craſſet. T. 2. Con. 14.* "Nothing makes „me better underſtand how „good God is, than when „I ſee with how much pa„tience he endures a man, „who is not able to endure „himſelf. Tis He who is

„of-

„offended : I am the of-
„fender. I, all Wickedneſs:
„& He , all Holyneſs. As
„wicked as I am , I can't
„endure my ſelf : As holy
„as He is , He ſuffers me
„with patience. I only ſee
„a ſmall part of my faults,
„and hate my ſelf: He ſees
„them all , and yet He dos
„not ceaſe to love me. I
„have ſuch a horrour of my
„ſelf, when I conſider how
„inconſtant & how frail I
„am : & yet I can't per-
„ceive that God has any
„horrour of me. On the
„contrary , the more I
„humbly own my wicked-
„neſs , the more obliging
„& endearing proofs He
„gives me of inſuperable
„Goodneſs.

„Our Humility preſerves

„&

Rodr. ch. 3. „& guards our *Chaſtity.* Saint „Bernard dos not fear to „ſay, that *even the Purity of „the Bleſſed Virgin her ſelf, had „never been agreable to God, „without it.* Beſides it is not „only neceſſary to *preſerve* „our Chaſtity; but is the „the beſt and moſt effec- „tuall remedy, that can be, „to *procure* it. Luxury is the „punishment of pride: and „Chaſtity the triumph of „humility. S. Hierome ſays, „*'tis hard to find a Heretick that „loves Chaſtity; although in his diſ- „courſes he may ſeem to praiſe it, „& pretend to practiſe it.* The „reaſon is, becauſe *God gives „grace* only *to the humble, & „reſiſts the proud*: and where „there is no *Grace*, there is „no *Chaſtity*, but all Con- „cupiſcence. Hence comes

Corn. a Lap. in c. 1. ad Rom.

1. Pet. 5. 5.

„the

„the common saying of our „Novellists, that *Chastity is „impossible*: & 'tis no won„der that they *think* so; for „it *is* so, *to the Proud*, and „Graceless; who can nere „be truly chast, till they „are truly humble. They „are *given up by God to* all *un-* *Rom.* „*cleaness, through the lust of* 1.24. „*their own hearts*: and 'tis but „just, that if the Soul re„fuses due submission to „God, the Body should be „found, by his permission, „as untractable & disobedi„ent to such a Soul. *Be„cause*, says S. Gregory, „*by Pride they prefer themselves „before Men: by Luxury they soon „become like Beasts.*

„A man might easily go *Rodr.* „through all other virtues, *ch.3.* „and observe Humility as

„ne-

„necessary for the acquiring „and preserving of them „All. But what has been „already said, suffices to „convince us, that the most „compendious method of „aspiring to Perfection, is „to make it our chief busi„ness, to be *truly humble.*

P. Crasset. T. 1. Lund. 3 de l'Avent.

Tis enough to add, that „All our virtues & good „actions, without Humi„lity, will never save us: „& that all our sins & im„perfections, with true „Humility, will never „damn us: For as soon as „ever we are truly humble, „all our vices leave us, & „immediately all virtues „take possession of our „heart. My soul! why are „we then discourag'd? Why „do we despair? Why are

„we

„we, now & then, ſo me-
„lancholy when we think
of all our imperfections &
faults? If therefore we have
reaſon to deſpair: have we
not *therefore* reaſon to be
humble? Let us be *ſo* then:
& we ſhall have no longer
any reaſon to deſpair. "Let
„us but humble our ſelves
„in preſence of our God:
„we ſhall ſoon obtain all
„that we *have not*; we ſhall
„be able to do all that we
„*cannot*; & we ſhall receive
„all that we *deſerve not*. You
„cannot faſt? At leaſt you
„can humble your ſelf.
„You cannot weep for your
„ſins? Humble your ſelf,
„becauſe you cannot. You
„have not Time enough,
„nor Health enough, to ſay
„much prayers? However,
„you

„you may be as humble
„every jot, as if you had.
„Do what you can, you
„always pray with much
„distraction? Be content,
„& humble. You are now
„& then surpris'd, and fall
„into some sin? Have pa-
„tience: take more care
„another time: & be more
„humble ever after.

Ps. 50. *An Humble Heart God never will despise.* And is not This enough to shew us the *Necessity* & great *Advantage* of Humility? How comfortable is the Thought of it, to them whose Want of health, or other Circumstances, will not suffer to make use of corporall Austerities, in Satisfaction for their Sins! What Comfort is it to them, to reflect that still they

they have a Refuge left them in the Sanctuary of this Virtue. Tis the *only One* they have, if we beleeve an ancient Father of the Church. *VVhoever has committed grievous Sins; & has a Body weak & Sickly; Let him tread the footsteps of Humility: In all things Let him follow, where the Spirit & the Impulse of that Virtue lead him: Tis the only way He has to save his Soul.* *S. John. Clima. Recapitul. Ar. 35.*

SECT. II.

First Degree of Humility.

„THe first Degree, is to have a mean *opi-* *Rodr. ch. 5.*
„*nion* of our selves; to *think* „our selves contemptible; „& *judge* that we deserve to „be despis'd by all the „World

„World. The Knowledge of „our ſelves, our Weakneſs „& our Miſery, is no Hu„mility; but only is the „neceſſary Means to come „to this Degree of it.

Rodr. ch. 3. „A perſon truly humble, „always has before his eyes „his *own* defects & imper„fections: in others he „conſiders chiefly the per„fections & virtues which „he finds: & thus he always „is perſuaded that his neigh„bours are much better & „more perfect than himſelf. „He loves them with reſ„pect & tenderneſs. He is „not angry at his being „valued leſſe than they; „but glad to ſee them *All* „preferr'd before him.

Ibid. Pſ. 50. „His Sins, which *ever are* „*before him*, make him ſen„ſible

„ſible that he deſerves the
„worſt of punishments: &
„therefore whatſoever hap-
„pens to him, he eſteems
„it infinitely leſſe than his
„iniquity deſerves. He ne-
„ver thinks himſelf affron-
„ted. Whatſoever wrong is
„done him; he receives
„it as a favour, in compa-
„riſon of what he has juſt
„reaſon to expect. He ſuf-
„fers all, in ſilence, upon
„this account: And far
„from breaking out into
„complaints, he only calls
„to mind that humble
„ſaying, of the Prophet
„Micah, *I will bear the in-* 7.9.
„*dignation of my God, becauſe*
„*I have ſinn'd againſt him.*

„The hardeſt meaſure *Rodr.*
„we can ſuffer in this life, *Ch.7.*
„the greateſt & the moſt
„ſe-

„ſevere humiliations we „can think of, are incom- „parably leſſe than what is „due to any ſingle crime, „which we committ againſt „the Majeſty of God. Can „we imagine, all the World „is able to diſhonour him „*too much*, who has diſho- „nour God himſelf? And „is't not juſt that having „ſlighted & neglected his „Creator, he himſelf „ſhould be deſpis'd by *All*, „and live for ever after in „diſgrace? Remember that „a Sinner is a *Child of wrath*, „an Enemy of God, a „Monſter of deformity, „condemn'd to everlaſting „flames: Remember this; „and you will ſhrink be- „low the feet of all the „World; becauſe you will „be

Epheſ. 2. 3.

„be then convinc't, that „howſoever you are hum- „bled & oppreſs't, a Man „who has but once offen- „ded God, deſerves to „ſuffer more.

„Although my Conſci- „ence accuſe me not, „*Though I know nothing of my ſelf,* „ſays the Apoſtle, *yet I am* „*not hereby juſtified; but he that* „*judges me, is God.* When we „conſider well, how doubt- „full our condition is, & „how we always are un- „certain of our being juſti- „fied: This, this alone, „without all other motives, „which are numberleſs, is „of it ſelf abundantly ſuf- „ficient to humble us. What „Chriſtian is there, that „would dare to ſhew his „face? or Man that would

Rodr. ibid. 1. *Cor.* 4. 4.

„not rather wish to ſink
„into the bowells of the
„Earth, to hide himſelf?
„if this reflection once had
„made a deep impreſſion in
„his mind, *My Crimes are cer-*
„*tain, but my Pardon is uncertain.*
„Nothing can be more
„uneaſy to a Soul, that
„would be ſav'd, than this
„Uncertainty. But yet
„there's nothing in the
„World of greater uſe for
„the acquiring and preſer-
„ving of Humility. There's
„nothing can refrain us more
„from *Cenſuring* our Neigh-
„bours, or *Deſpiſing* even
„thoſe who ſeem the great-
„eſt Sinners; than to think,
„that We our ſelves are far
„from having any certainty
„of being in the State of
„Grace; & that, this very
„mo-

„moment we may be, for „ought we know, in equall „danger of the everlasting „flames of Hell.

SECT. III.

Second Degree of Humility.

„THe Second Degree 2 *Rodr.* „is when we *love* to be *ch.* 13. „neglected, and *desire* to be „despis'd. As hard as it ap„pears, if we were once „well grounded in the first „Degree, the way would „then be short & easy to „the second. If we had but „once a mean *opinion* of our „selves; if once we truly „*thought* our selves contemp„tible; if once our *judgment* „were convinc't that we „deserve to be despis'd by

„All the World; it would „not then be difficult to „*ſuffer* their contempt: We „then should even *wish* for „ſuch occaſions of improving our humility: they „would be always very „wellcome to us, & afford „us, every day, new joy „& conſolation. *Tis certain*, „ſays S. Bonaventure, *that „we naturally* love *to ſee our ſentiments approv'd, & our opinions „followd. Which if it be true, „as our experience too often teaches „us, why are we ſo uneaſy when „we ſee our neighbours undervalue „us? Tis queſtionleſs, becauſe we „are not, in our judgment, thoroughly convinc't that we deſerve to be „deſpis'd; for if we were, we „should be glad to ſee our neighbours follow our opinion.*

Rodr. ch. 14. „The Diſpoſitions which „make

„make way to this Degree,
„are, 1. to shun as much
„as may be, all occasions
„of praise. 2. To suffer
„patiently the humours and
„insults of others. 3. To
„take no pleasure in our
„being celebrated and ad-
„mir'd.

„1. The Avoiding all *Ibid.*
„occasions of praise, is re-
„commended to us by the
„great example of our Sa-
„viour, & the universall
„practise of the Saints. Our
„Saviour fled from those
„who thought to choose
„him King. He shewd his
„Glory on mount Thabor
„to no more than three of
„his Disciples; and im-
„mediatly charg'd them not
„to say a word on't. When-
„soever his great Charity

„appear'd in doing mira-
„cles, his great humility
„appear'd no leſſe in his
„commanding ſecrecy.

S. Fr. Sales. p. 3. c. 5.

„Humility affects not to
„appear in her own likeneſs.
„She forbears expreſsions
„which diſcover her. She
„deſires, not only to con-
„ceal all other Virtues, but
„particularly, to conceal
„her ſelf.

P. Craſſet. T. 1. Mar. 3. de l'Advent.

„Tis a dangerous thing
„to ſpeak of one's ſelf;
„either well, or ill: if *well*,
„'tis to appear *deſerving*; if
„*ill*, 'tis to appear *humble*.

S. Fr. Sales. p. 3. c. 5.

„An humble man had
„rather hear another ſay, *that*
„*he is miſerable, inconſiderable,*
„*good for nothing*; than be
„heard to ſay it of himſelf.
„At leaſt, he never con-
„tradicts it. Whoſoever
„ſays

„ſays it, he *beleeves* it firmly
„and is therefore *glad* that
„others are of his opinion.

„2. If we ſeriouſly con- *Rodr.*
„ſider'd, that the eſteem of *ch.* 14.
„men, is *generally*, if not
„*always*, an Occaſion of
„Preſumption & Pride; &
„that the Saints themſelves,
„who by Gods Grace were
„more ſecure from danger,
„always fled from ſuch
„temptation, even with
„averſion & horrour: we
„ſhould certainly conclude,
„that whatſoever may con-
„tribute to the humbling
„of us, & inducing us to
„have a mean opinion of
„our ſelves, ſhould be re-
„ceiv'd with *patience*, &
„embrac't as uſefull means
„of purchaſing, preſerving,
„& encreaſing our Humi-

„lity. The opportunities of „practiſing this Virtue are „ſo frequent every day, „that if we did but care„fully forecaſt to profit by „them, we might almoſt „make it our continuall „Exerciſe. It happens, ſays „the Devout Kempis, *that „what is pleaſing to others, shall „go well forward; that which „thou wiſheſt, shall not ſpeed: „That which others ſay, shall be „heard; what thou ſayſt, shall be „nothing regarded: Others shall „ask, & shall receive; thou shalt „ask, & not obtain: Others shall „be great in the praiſe of men; „but of thee there shall be no ſpeech: „to others this or that shall be „committed; but thou shalt be ac„counted fit for nothing. At this, „Nature is apt ſometimes to be „troubled; and 'tis much, if thou*

B. III. ch. 49.

„art

„art humble enough, to bear it „patiently *with ſilence.*

„3. To be charm'd ſo „little with Eſteem & Ho- „nour, as to *take no pleaſure* „in them, is a third ſtep to „the height of this Degree; „much harder than the „other two. For as Saint „Auſtin very well obſer- „ves, *although it may be eaſy* „*for a man to live without praiſe,* „*when it is denied: tis hard enough* „*for any man, to take no pleaſure* „*in it, when 'tis freely offerd* „*him. A proud man*, ſays S. „Gregory, *rejoyces even when* „*he knows that his admirers are* „*miſtaken in him. For he cares not* „*what his Life is in the ſight of* „*God, but only values the appea-* „*rance of it in the ſight of Men.* „*And therefore he his puft up with* „*the leaſt applauſe: He fancys he* *Ibid.*

„*has reap't the fruit of his endea-*
„*vours : He desires no more : He*
„*aims at nothing else.* But, on
„the contrary, an humble
„man is so averse from the
„applause of Men : that he's
„uneasy with it. He's afraid
„there is no reall ground
„for it: or else he fears the
„losse of his Reward in Hea-
„ven, by receiving of it
„here ; & trembles at the
„apprehension of exchang-
„ing, for a little popular
„Esteem, the Crown of
„everlasting Glory, which
„he hopes for. Salomon
Prov. „says, *As gold is tried by the*
27.21. „*furnace, so is a man by his*
„*praise.* S. Gregory adds; *if*
„*he grows vain by hearing it, he's*
„*like false gold, which suffers by*
„*the fire: but if the hearing of it*
„*makes him tremble, least it may*
„*be*

„*be prejudiciall to his soul before the*
„*Souvereign Judge*; 'tis like a
„*fire which only serves to purify*,
„*& give him a new lustre.* We
„should be so grounded in
„the knowledg of our selves,
„that when we are com-
„mended, we may always
„have before our eyes our
„base Unworthyness; and
„be so much the more
„asham'd, to think, we
„are so far from being
„what we *seem* to be; that
„we fall short of being,
„even what we *should* be.

„By these three Steps we *Rodr.*
„come at last to the Degree *ch.* 15.
„of *loving* & *desiring* to be un-
„dervalued & despis'd: We
„become, not only hum-
„ble in our *Judgment*, but
„our *Heart*. The first degree,
„which is Humility of *Judg-*

„*ment*, was not to be found
„in J. C. as S. Bernard well
„obſerves: becauſe He knew
„himſelf too well, to have
„a mean *opinion* of himſelf,
„or *think* himſelf contemp-
„tible, or *judge* that He de-
„ſerv'd to be deſpis'd by
„all the World. But the ſe-
„cond Degree, the true
„humility of *Heart*, was the
„Humility of our Redee-
„mer. He *took pleaſure* in de-
„ſcending, & becoming
„Man: He *lov'd* to be neg-
„lected, ſcorn'd, & ridi-
„cul'd: He heartily *deſir'd*
„to undergo all injuries,
„inſults & outrages. Be-
„hold the Example of our
„Maſter. See the Leſſon
„which he came to teach
Math. „us. *Learn of me*, ſays He,
11,29. „*becauſe I am humble of* HEART.

„A

„A true Disciple of Christ, *Ibid.*
„is dead to all things in
„this world; he hates it, &
„detests it; he desires not
„to be valued & esteem'd
„in't; but embraces all Hu-
„miliations with the self
„same passion, which worldly
„persons have for Honour
„& Esteem; and is as *glad* to
„meet with all occasions of
„appearing inconsiderable
„& contemptible, as they
„are *overjoyd* to meet with
„opportunities of seeming
„Great.

„To know if we are *Rodr.*
„true Disciples of our Mas- *ch.* 16.
„ter, & have perfectly ac-
„quir'd this Virtue; we
„must, *by this Rule*, examine
„well the disposition of our
„*Heart*, & see if we rejoyce
„as much at being under-
„valued

„valued & deſpis'd, as
„others do at being ho-
„nour'd & applauded.

Ibid. This Examen is the Touchſtone of Humility. „For 'tis agreed upon by „all, that *Virtue* is imperfect „in us, till we practiſe it „with ſatisfaction & *pleaſure*. „If we find the leaſt re-„pugnance in the practiſe, „when occaſion ſerves; & „uſe much preparation to „ſurmount the difficulty of „it; 'tis indeed the way to „acquire ſuch Virtue, but „it alſo is a certain mark, „we have not yet acquir'd „it in perfection. A Maſter „of an Art, as Ariſtotle „ſays, has ſuch a habit of „it, that he uſes no deli-„beration, but performs „the operations of it with „ſuch

„ſuch caſe, he ſcarce knows „what he's doing when he „dos his work. And Philo„ſophers tell us, that in „ſurpriſing Accidents, we „act not by *Reflection*, but by „*Habit*. For which reaſon, „'tis in vain to examine, „what our Inclinations are „(& whether we are *truly* „*Humble*, or no) by what „we do with preparation „& leiſure: We muſt care„fully examine, what we „ſuddainly are apt to do, „without deliberation.

However, if by this Examen we obſerve, that notwithſtanding our Endeavours to improve, we frequently are *importun'd*, & ſometimes *overcome*, by Pride & Vanity: if we are yet ſo far from taking pleaſure in the *Rodr. Ch. 17.*

the practise of Humility, that we are hardly able to support in silence the Uneasiness we suffer in it: Let not this discourage us: But on the contrary, the more we see our weakness, let it humble us the more; & let us learn from thence „to use our utmost dili„gence in laying a more „firm Foundation of *Chris„stian* Humility, which is „*Humility of Heart.* Tis not a „thing impossible. For, by „the grace of God, we may „be able, says S. Austin, „not only to imitate the „example of the Saints; „but also of the Souvereign „Master of the Saints. He „invites us all to imitate his Virtue; & can we fancy He invites us to a thing im-

impossible? "*Learn of me*, „says He, *because I am Humble* „*of* HEART. And S. Hierom „very well observes, that „those words of our Sa- „viour, *If thou wilt be Perfect,* *Math.* „*come & follow me*, are a 19.21. „manifest conviction, that „by his Grace, (which al- „ways is at hand,) we have „it in our power, to be „Perfect, if *we will.*

SECT. IV.

An Objection Answerd.

IF *Charity* incline us to *Rodr.* desire our neighbour's *ch.29.* Good, & to contribute what we can to their Salvation; why should our *Humility* desire that all the World may undervalue us?

Without

Without their thinking well of us (in ſome capacity, or other) we ſhall never do them any good; they never will confide in us; they will not hearken to us; we ſhall have no credit with them. Is't not therefore reaſonable, even by the Rule of common Charity, that we ſhould rather ſeek their Kindneſs & Eſteem, than their Averſion & Contempt?

Ibid. „S. Gregory anſwers. „Tis one thing, to deſire „our neighbour's *Eſteem*; „another, to rejoyce at his „*Profit*. Tis a Crime to covet „Reputation for it's own „ſake, & rejoyce at being „Great in the opinion of „men. But yet, to wish as „much of it, as may be „ne-

„neceſſary for ſo good an
„End, as that of ſerving
„Souls & gaining them to
„Chriſt; is an effect of
„Charity. And thus 'tis
„lawfull to deſire our
„neighbour's good opinion
„& eſteem, *ſo far* as may
„enable us to do them good:
„becauſe we *thus* deſire it,
„only for their ſervice, &
„the greater glory of our
„our God, with a ſincere
„and totall diſengagement
„from the charmes of Pride
„& Vanity. If any man,
„who naturally *hates* a Po-
„tion, or a Pill, upon oc-
„caſion procures it, &
„*deſires* to take it; we may
„be aſſur'd, that ſuch a
„man takes phyſick, not
„Phyſick ſake, but purely
„for his Health. So when a
„man,

„man, who by an extraor-
„dinary grace of the Al-
„mighty, *hates* the applauſe
„& honour of this World;
„when ſuch a man procures,
„*deſires*, & manages with
„care, the good Opinion
„of men; becauſe it may be
„uſefull to him in their
„ſervice; we may be aſ-
„ſur'd he only ſeeks God's
„Honour, not his own.

Ibid. However, this great Truth is generally much abus'd; & under the pretence of it, we only cover our Ambition, & diſguiſe our Vanity. Wee covet Honours, ſeek Preferments, & intrude our ſelves into Employments, letting ſlip no opportunity of *being* or *appearing* Great; & all this while, we plead; tis only

Cha-

Charity, to qualifie us for the better ſervice of our Neighbours. „We have „therefore need of no ſmall „circumſpection to diſcern „the cheat. The way to „know it, ſays S. Gregory, „is to examine all *occaſions*, „where our Reputation is a „thing *indifferent*, & *uſeleſs* „to our neighbour. If in „theſe, we care not for the „good Opinion of men; „we may ſuppoſe, that „when we are concern'd „for't, it is only for our „neighbour's ſake, & not „our own.

S. *Gregory* thus untys the knot; but S. *Francis* cutts it with more eaſe, & much more clearly takes away the difficulty. *Ibid.*

Whatſoever the *Occaſions* are, *Ibid.*

„are, He roundly anſwers:
„that our *Charity* begins at
„home: that if it inclines
„us to deſire our *Neighbour's*
„ſpirituall good; with much
„more reaſon it inclines us
„to deſire our *Own*: that
„if our Reputation may be
„uſefull to our neighbour;
„our Diſgraces & Humi-
„liations (incurr'd without
„our fault) may prove
„more beneficiall to our
„ſelves. If when I preach,
„ſays he, or when I prac-
„tiſe any virtue which is
„edifying, I am pleas'd
„with praiſes, which en-
„danger my Salvation; be-
„cauſe their good Opinion
„of me, helps them to im-
„prove by my inſtruction,
„& example: How much
„reaſon have I, for my
„own

„own ſake, to rejoyce a „great deal more, when „(having done my beſt) I „ſtill am undervalued & „deſpis'd; becauſe, by this „means, I my ſelf am more „acceptable to God, and „more ſecure of my Eter„nall Happyneſs?

Our Saviour himſelf, whoſe Charity inclin'd him to deſcend from heaven, & to ſacrifice his life for Sinners; knew that many unbelieving Souls were loſt by undervaluing & deſpiſing him; He knew that many millions of them would have been converted, if they had admir'd & honour'd him as he deſerv'd; & yet He never ſought for *wordly Honour* as a means to *ſave them*; but al-

See R. ch. 29.

though

though their Souls were dear to Him, his honour was
Jo. 6. 38. not. As *He came from heaven, not to do his own will, but the will of him that sent him*: So He came to seek the Honour of his Father, not his own.
Jo. 8. 49. 50. *I honour my Father*, says He; „*I seek not my own glory.* Tis „enough that whilst I only „seek his Honour, He takes „care of mine; & that al„though I never seek my
v. 50. „own, yet *there is One that* „always *seeks & judges it*; & „always will be sure to do „me justice. Let us follow „the Example of our Saviour. Let us make it the cheif Business of our life *to do the will of him that sent us*, not our *own*. Let us honour our Father in Heaven. Let „*his* Honour *only* be the
„Object

„Object of our care, &
„never let us mind *our own*,
„but rest content that He
„himself takes care of it.
Let no appearance of our Neighbour's *Profit* cheat us into an Ambition of being popular; but let us faithfully, in all things, do our Duty for the Love & Honour of our God; & as for mens opinion of us, let us leave it to his Providence. His Honour, here below, is left (as I may say) to our discretion: He committs it to our care: He forces not our *Liberty*, but only offers the assistance of his *Grace*, & lets us *Honour* him, & serve him *as we please*. Shall God thus trust his honour in so bad a hand as ours? & shall

not we be satisfied, to trust our honour in so good a hand as His?

SECT. V.

Third Degree of Humility.

Rodr. ch. 30.

„THE Third, & Last „Degree is the *Humi-*„*lity of Saints*, who are *most* „*humble* in the sight of God, „when they are most „esteem'd & celebrated by „the World.

„When a Person, full of „faults & imperfections, „has a *mean opinion* of himself; „*esteems* himself no better „than he is; & is *content* to „be reputed such as he „esteems himself; We may „*commend* him, says S. Ber-„nard; but have little rea-„son

„ſon to *admire* him. Who „admires to ſee a poor man „have a *mean opinion* of his „riches? *think* himſelf no „richer than he is? & reſt „*content* that others think ſo „too? but if a *Rich man* „rank himſelf amongſt the „*poor*, & treat them with „reſpect, as if he were the „leaſt conſiderable of them „all; This very well de„ſerves our admiration.

By this deſcription of the third Degree, we plainly ſee, that the Humility of Saints & the Humility of Sinners is the ſame *in Subſtance*, though they differ *in Perfection*. Tis true: we wonder not, to ſee a man ſtand *ſteddy* upon even ground. But when we ſee the ſame man ſtand as *firm*

upon a lofty pinnacle; we gaze, & wonder at him. All this while, the *Man's* the *ſame*; though we admire him *more*, becauſe the *place* is *higher* & the difficulty *greater*. So 'tis in our preſent caſe. Humility is either of the *Judgment*, or the *Heart*. The third Degree is comprehended in the Firſt, & Second. But however we admire much more an humble *Saint*; becauſe his eminent *degree* of Sanctity is *higher*, & the difficulty of his being humble, therefore *ſeems* much *greater*.

I ſay *ſeems* greater: becauſe I am not apt to think it *is* ſo; upon ſecond thoughts. My reaſon, in ſhort, is This. Humility of *judgment* & of *heart*, are chiefly

chiefly grounded in the *Knowledg* of our ſelves, & *Love* of God. The Firſt induces us to have a mean opinion of our ſelves: the more we *know* our ſelves, the more we think our ſelves contemptible, the more we *judge* that we *deſerve* to be *deſpis'd* by all the World. The Second makes us *glad* to be neglected, & *deſire* to be contemn'd: And as the *Love of God* encreaſes in our hearts; the more we ha·e & ſcorn the tranſitory honour of this world; the more we *love* to follow the Example of an humble God; the more we heartily *deſire* to be agreable to none but him; as being every day more ſenſible of this great Truth; *He*

2. *Cor.* 10. 18. only *is approv'd ; whom God commends.*

Let us only lay these notions right together. 1. The *Knowledg* of our selves & *Love* of God , is that which makes men *Saints*. No Person ever was a Saint *without* them : No man ever was a Sinner *with* them. And the more this Knowledg and this Love encrease , the Greater is the Sanctity. 2. This *Knowledg* & this *Love*, is that which makes men *Humble*. Knowledg helps them to be humble in their *Judgments*: Love assists them to be humble in their *Hearts*. The more they Know & Love, the greater is the *assistance* of God's *Grace* , which is the only means of making all things easy to us. Why then

then may we not conclude? Whoever is a *Saint*, the *greater* Saint he is, the *eaſier* 'tis for him to be humble.

Sinners indeed have much more matter for Humility to work upon. Their Weakneſs, their Corruption, & the Miſery of their deplorable condition, are incomparably worſe. But, which is worſt of all, they are ſo miſerably *blind*, as not to know their miſery. A Beggar, in his drink, imagines he's a Prince: & is as proud as if he were. Tis true; he's miſerably poor: but ſince he knows it not; what ſignifies it? He's as proud, as if he were the richeſt man alive. Tis ſo with Sinners. They are drunk with Self-love,

Pride, & Vanity. They *little* know, & much *less* think, how Poor, how Miſerable, how Contemptible they are. And we may very well apply to them thoſe words of the Apocalypſe: *Becauſe Thou ſayſt, I am rich, & have need of nothing; & knowſt not that thou art wretched, & miſerable, & poor, & blind, & naked:* Therefore *I counſell thee, to annoint thy eyes, that thou mayſt See.* This is the generall Reaſon why Humility is harder to be found in Sinners, than in Saints. The Firſt have *more* to humble them: but the more they have, the *blinder* they are, & the leſs they know it. The Second have *leſs* to humble them; but the leſs they have, the *more* their eyes

Ch. 3. 17. 18.

are

are *open* by God's Grace, & the *more clearly* they diſcover what's enough to make them *fear* & *tremble* all their life.

SECT. VI.

Firſt Reaſon why the greateſt Saints are the moſt humble.

I Shall only add two Reaſons more: becauſe all Saints (I ſpeak of ſuch as are now living) are compris'd in theſe two Claſſes: They are either ſuch as *have been* Sinners heretofore; or ſuch as *may be* ſo hereafter.

The firſt Reaſon is ſo univerſall, that it comprehends them both: but more particularly Thoſe

who have preſerv'd the Innocence of their Baptiſmall Grace. "Tis gatherd from
D. Sp. ch. 26. „that Oracle of Scripture;
Philip. 2. 12. 13. „*work out your Salvation with*
„*Fear & Trembling: For it is*
„*God who works in you to will*
„*& to do; according to his pleaſure.*
„See the unſearchable Abyſs
„of the Almighty's Judg-
„ments! where tis dange-
„rous to dwell too long,
„& ſearch too curiouſly,
„leſt it caſt us into an ex-
„ceſs of Fear. Tis enough,
„that none are ſav'd, but
„who *perſever* to the End;
„& that the greateſt Saints
„can never be aſſur'd of
„their *Perſeverance*. Tis a *ſpeci-*
„*all Gift* which the Apoſtle
„chiefly points at, when
Rom. 9. 18. 16. „he ſays; *God has mercy on*
„*whom he will have mercy. It is*

„*not*

„*not of him that wills, or him*
„*that runs; but of God that*
„*shews Mercy.* And again: *Ephes.*
„*By Grace you are sav'd: & that* 2.8.9.
„*not of your selves: it is the Gift*
„*of God: Not of works; lest any*
„*Man should boast.* Alas! how
„is it possible for any Saint
„to be assur'd of his con-
„dition for the *future*, since
„he is not certain even of
„his *present* State? Who can
„sound the bottom of our
„Heart? Or rather, Who
„can sound the Heart of
„God, & tell us what He
„thinks of our condition?
„Who is He, that can as-
„sure us, We are good
„enough to be Rewarded
„by Him? *wo be to that Life,*
„*how innocent soever*, says S.
„Austin, *which He Judges* *Psal.*
„*without Mercy. VVho is He,* 19.12.

„ſays David, *that can under-*
„*ſtand his failings?* Cleanſe me
Pſal. „*from my ſecret faults, O Lord:*
143.2. „and *enter not into judgment*
„*with thy ſervant; for in thy*
„*ſight ſhall no man living be juſ-*
„*tified*; if once Thou judg-
„eſt him according to the
„utmoſt rigour of thy Juſ-
„tice. Who is there that
„dos not tremble, when
„he hears the Juſt & Holy
„man, whom God himſelf
„was pleas'd to praiſe,
„confeſs that, all his life
„time, God was ſuch a
Job. „*Terrour* to him, he was
31.23. „hardly able *to endure it*?
„Who can, without trem-
„bling, hear the Prophet
64.6. „Iſaiah tell us, *we are all*
„*unclean; & all our righteous*
„*works, like filthy Rags*? Or
„hear S. Hierom, in the
„life

„life of S. Hilarion, tell us „how that bleſſed Saint was „terrified at the approach „of Death; & to encou„rage his departing ſoul, „ſaid to himſelf; *Go forth, „my Soul; what are thou Now „afraid of? Thou haſt ſerv'd thy „God theſe threeſcore & ten years; „& doſt thou tremble Now to ap„pear before him?*

Let us therefore *fear* & *tremble* in the way to Heaven. Never let us fancy, we are ſo advanc't in Virtue, that we need not *fear*. The greateſt Saints were never ſo *Preſumptuous*, as to banish from their thoughts the *Fear* of God. *They workt out their Salvation with Fear & Trembling.* They were always full of Fear: & this *Fear* always *Humbled* them. They *Philip.* 2.12.

were

were not *Blinded*, as we are, with *Paſsion* & *Humour*; but, as they improv'd in Grace, they every day diſcover'd more & more their ſecret Imperfections.

The Property of *Grace* is to *enlighten* the Underſtanding, as well as to *enflame* the Heart. It makes us *Know* our Miſery, & *Love* our God, who only can deliver us. Theſe two Effects of Grace were lively repreſented on the Day of Pentecoſt, by that myſterious Fire which reſted on the heads of the Apoſtles. Fire gives Light & Heat: & as the Fire encreaſes, it affords more *Heat* & greater *Light*. So, Grace *Enlightens* and *Enflames*: the *Minds* & *Hearts* of Saints, with *Knowledg*

ledg of themſelves, & *Love* of God: & as their Grace improves, this *Heat* and *Light* encreaſe: They diſcern more *clearly* the innumerable dangers that ſurround them; & become more *Humble under the Almighty Hand of God.* 1. *Pet.* 5.6.

S. Paul compares the different States of *Sin* & *Grace*, to Light and Darkneſs, *Night* and *Day*. *The Night* ſays he, *is ſpent; the Day is at hand. Let us caſt of the works of Darkneſs, & put on the armour of Light. Let us walk honeſtly, as in the Day.* A Traveller benighted, walks he knows not where. He hardly ſees his *Hand*; much leſs his *Feet*. He ſees perhaps, ſome *Stars* ſhine through the clouds, whoſe ſparkling light *Rom* 13 12.13.

ſerves

ſerves only to amuſe him, & miſlead him to a Precipice. But when the riſing Sun appears, the Stars immediatly vanish out of ſight; our Traveller no longer gazes there; but has a much more uſefull proſpect, of the Earth below him; where he plainly ſees the Ground he go's upon, the Riſings, the Deſcents, the Inequalities, & Precipices of it. Sinners, like benighted Travellers, march blindly on; mind little what they *Do*; & much leſs where they *Go*. However, now & then, they practiſe ſome *good actions*, either out of cuſtom, or good nature; & amuſe themſelves with ſome few ſemblances of virtue, whoſe dim luſtre ſeems perhaps more

more *ſparkling* in the *Darkneſs* of that *Night*, which hides them, even from themſelves. But tis not ſo with Saints. Their *Night is ſpent*; their *Day* appears. The Sun of Juſtice *Riſes in their Hearts.* 2. *Pet.* 1.19. Their *Virtues*, like the *Stars*, (which only ſhine in *Darkneſs*) diſappear immediatly. The Clay which they are made of; the Corruption of their Nature; the Enormity of Sin; the Power of their Paſſions; & the Weakneſs of their Reaſon: Theſe are Motives of Humility, which *Now* they *clearly* ſee, & *dayly* have before their eyes. Beſides all This; they plainly ſee an infinite variety of Artifices & Diſguiſes of Self-love, which eaſily aſſumes all ſhapes, &

& counterfeits all Virtues, even Charity it self. And therefore they suspect the best of all their Actions; trembling at the very thought of them, for fear they may be secretly corrupted by Self-love. But, above all, the importunity of Pride, which never ceases to attack them; but continually endeavours to surprise them (notwithstanding all these motives of humility) is that which seems the most extravagant of all their faults; & humbles them the most.

Behold the Misery of Man! And, what can be more miserable, if the Sight of so much misery suffices not to humble him! the greatest Saint, who is not con-

conſcious to himſelf of any forfeiture of his firſt Innocence, has no Aſſurance of his being juſtified. "He may „be in the State of *Grace*; „but whether ſo, or not, He „cannot tell. And, which „is worſe, although he „knew it, He has no aſ„ſurance of *Perſevering* one „ſingle moment. He who „Stands, may Fall: & He „who is a Saint, may prove „a Sinner. Nothing but „God's Grace is able to „ſupport him, to the End: „and the Continuance of „this Grace requires ſo „faithfull & ſo punctuall a „Cooperation with it; „that a very ſmall Omiſ„ſion oftentimes ſuffices to „deprive him of it. His „Perſeverance is, as it „were, *D. Sp. ch. 27.*

„were, a Chain of Graces, „linkt together, & conti- „nued to the utmoſt period
S. Tho. 1. 2. q. 114. 9. „of his life: & this is more „than He can Merit. All „that he can do, is to be „always *vigilant* & *faithfull* in „the *Uſe* of every ſingle „Grace God offers him. „One Grace, well us'd, „draws on another; This, a „third; & That, a fourth; „but if he trip the leaſt in „his Fidelity, the *Chain* „immediatly breaks. And „this is that great *Diligence* „which the Apoſtle recom- „mends ſo earneſtly to all
2. *Pet.* 1. 10. „good Chriſtians: *Uſe Di- „ligence*, ſays he, *to make your „Calling & Election ſure. For* IF „YOU DO, *you ſhall never fall.* I muſt confeſs, this Saying is extremely comfortable; *if*

if we do: But, *if we do not*, what becomes of us? If all our life, we *Use* such *Diligence*; the Apostle tells us, we *shall never fall*: But, *if we do not*; what remains, but that the greatest Saint amongst us will be sure to fall? Consider this; & Tremble, o Whosoêre you are. Assure your self, the more you are a *Saint*, the more you'l *tremble*, & the more you'l *see*, how terrible a truth This is; which is one Reason why the greatest Saints (who are the most convinc't of it) are always the most *Humble*.

SECT.

SECT. VII.

Second Reason why the greatest Saints are the most humble.

I Have said enough of Saints, who have preserv'd their Innocence. The Second Reason only has regard to Saints, who by their Crimes have lost it heretofore; & *now* are truly Penitent. If They who *Know Themselves* the best, are therefore the most Humble, because they *Doubt* the most of their *Perseverance.* Surely These who *Know* most clearly the *Enormity of Sin*, which they are guilty of, have much more Reason to be Humble; because they *Doubt* much more, of their obtaining *Pardon.* *There*

There is a great deal of difference says S. Jerome, *betwixt a Man whose Vessel is entire, & richly laden, when he sails into the Port of Bliss: & Him who, after Shipwrack, after Swimming for his life, rides naked on a Plank; & after being dasht, a hundred times against the rocks, at length is cast upon the Sands, half-dead, & almost bruis'd to pieces.* If a man, who sails in a sound Vessel, never is secure from Storms which may arise, but always *doubts* of his arrival at the Port: we may be sure his Case is much more *doubtfull* & more terrible, who has already sufferd Shipwrack; & has nothing left him, but a Single Plank, to bear him up. *Epist. ad Salv.*

Tis true: it happens now & then; & 'tis a comfortable

Abbé Jean. Entretien. 7. able Observation of a Holy Man, whose Name is famous in our present Age) „it happens now & then, that *Math. 8.27.* „He, *to whom the winds & „& sea obey*, is pleas'd to „make them for a time so „calm & quiet, that a Man „who swims upon his plank „with industry & courage, „meets at length, by Pro„vidence, another Vessel, „better than his own; & „sails with much more „Comfort, much more „Joy, into the Haven, than „he would have done if he „had never sufferd Ship„wrack in a Storm. S. John „Climacus, in his 15. De„gree, inquires *which of the „two is Greater in the sight of „God; he who died by sin, & „rose again to life by Grace? Or*

he

„*he who never died the ſpirituall*
„*death of Sin?* And anſwers,
„that *whoever Thinks the Inno-*
„*cent more happy of the two, is*
„*much miſtaken.* The Reaſon
„is: becauſe All Sanctity
„is founded in *Humility* &
„*Charity.* Whoever *Loves* God
„beſt, & is moſt *Humble*,
„is the Greateſt Saint. It
„happens oftentimes that *Luc.* 7.
„*He to whom a little is forgiven,* 47.
„*Loves but little*: & it happens
„now & then, that He
„*Loves* beſt, who is moſt mer-
„cifully pardon'd, *& forgiven* *v.* 43.
„*moſt.* We read in Scripture
„ſeverall examples of this
„nature. *Zachary* as ſoon as
„he had done ſufficient
„Pennance for his incre-
„dulity, immediatly had
„his Speech reſtor'd him;
„& not only that, but he

„was also honour'd with the
„Gift of Prophecying;
„which we do not read he
„had before. The *Prodigall*
„receiv'd much greater fa-
„vours and careſſes from
„his Father, than he ever
„had experienc't before he
„left him. *Lazarus* himſelf,
„(who was the *Figure* of
„great Sinners) never had
„the honour to be enter-
„tain'd, at Table, with the
„Son of God; before he
„was, by miracle, rais'd
„from the Grave. S. *Peter*
„had not confidence, be-
„fore he ſinn'd, to ask
„our Saviour, Who he was
„that would betray him?
„But, when he had waſht
„away his ſins with Tears,
„he was permitted to be
„more familiar with his
„Maſ-

„Master, and was made the „Souvereign Pastor of his „Church. From whence tis „easy to conclude, that „Sinners may *sometimes*, by „Pennance, grow more *Perfect* than those Saints who „having kept their Innocence, *Love* God less fervently, & serve him, „with more coldness & indifference. *Behold*, says „Saint Ambrose, *the great „Goodness of our God! How „liberall & generous He is, to „whom he pleases to be merciful! „He's not contented to restore „what they have lost. He grants „them over & above, such Graces, & such Favours, as they „never dirst have hop'd for.* Thus, „as the Apostle says, *where „Sin abounded, Grace abounds much „more*: because, the more Rom. 5.20.

„*Sin Humbles* them, the more „they are *Exalted.* When a „Penitent, whom Sin had „blinded, once begins to „See, & to discover *clearly* „the Enormity of his offen„ces, he has much more „reason to be humble all „his life, than if he had „been always innocent. He „looks upon himself no „better than a Criminall „repriev'd, who is upon „his good behaviour for his „pardon; & persuades him„self that he can never give „sufficient proof of his Fi„delity, & the Sincerity „of his Repentance. All his „*Exercises* of continuall *Pen„nance* never make him Vain; „but only serve to humble „him the more: because „he looks upon them, only

„as

„as the Remedies of his „Diseases; & such Remedies „as he must use till Death; „which is the only End, „he hopes to see, of his „Distempers. The Employ„ment of his Thoughts is „the Consideration of his „grievous Sins, which he „perpetually laments; Where „êre he goes, he never „leaves the dolefull Me„mory behind him; *His hu„miliation is always in the midst „of him.* Since therefore He, „who hates the Proud, *gives „Graces to the Humble*; is't not „lawfull to inferr, that „Sinners may *sometimes* ar„rive to a more eminent „Degree of Sanctity, than „many of those Saints, who „never *fell* quite down, but „yet *walk slowly* in the way „to Heaven? M 3 This

Micah. 6.15.

1. *Pet.* 5.5.

This happens, *now & then*, 'tis true: but such examples are as *rare*, as they are *great*. They are effects of more than ordinary Grace, which God grants only *when* and *where* he pleases. S. *Peter* never would have *wept* so *bitterly*, if Jesus had not mercifully *turn'd* & *look't upon him*. *Lazarus* had never risen from the grave, if Jesus had not come himself, & call'd him forth *with a loud voice*. The *Prodigall* had never come back to his Father, if he had not first *come to himself*. Alas, poor Wretch! he follow'd *Swine* before; & if he might *have fill'd his belly with their husks*, he would have been contented. See the blindness of a Sinner! But as soon as

Luk. 22 61. 62.

Jo. 11. 43.

Luke. 15. 17.

v. 16.

as ever *he came to himself*, his eyes were open; & the opening of his eyes was that which brought *him to himself.* He *saw* the great Enormity of his offences; *I have sinn'd*, says he; *I have sinn'd against Heaven*; *& before* my Father's face; *I am not worthy to be call'd* his *Son.* The Idea of his Sins was now so terrible, & made so deep impression in him; that it humbled him, not only in his *Judgment*, but his *Heart.* It humbled him so much, that he not only *thought* himself unworthy, but *desir'd* to be receiv'd accordingly; & beg'd his Father not to entertain him as a *Son*, but *as one of* his *hired servants.* v. 17. v. 18. v. 19. v. 19.

When once the Grace of God enlightens us, & by

a miracle of Mercy breaks through the impenetrable Darkneſs which our Paſſions cloud our Reaſon with; this *Light* diſcovers clearly to us the Enormity of Sin; & as this Light encreaſes, we diſcover dayly more & more. This Light is followd with a Sacred *Heat* that ſoftens the obdurate coldneſs of our Temper, by which means, the terrible Idea of our Guilt makes, every day, a deeper & more ſenſible *Impreſſion* in our Hearts. And This is the Second Reaſon, why the Greateſt Saints are the moſt humble: becauſe, the greater Saints they are, the more They *ſee* the great Enormity of Sin; the more They *feel* the Terrour of their

their Guilt; the more They *doubt* of their obtaining *Pardon*; & the more They *fear* and *tremble* all their life.

I.

The Enormity of Sin.

THE humble Penitent, whose words I lately cited, thus describes his *coming to himself*. „ Whilst I „pursued, says he, the „wandring Errours of my „Heart, I *drunk iniquity like* „*water*; & not only that, „but was so hardned, & „so *blind*, that whatsoêre I „read, or heard, of Sin, „made no impression; & „instead of working my „Conversion, only serv'd „to render me more Guilty, „& more inexcusable. At *Entretien.* 7. *Job.* 15. 16.

„length, the happy Time „arriv'd, in which it pleas'd
1. *Cor.* 1. 3. „the *Father of* all *Mercies*; & „*the God of all* our *Comfort*, to „beſtow a favourable *look* „upon me: and the firſt „Glance preſently diſperſt „the Darkneſs of my Soul, „The very Dawning of that „Light diſcover'd to me „the Infernall Monſter, in „whoſe company I had ſo „long liv'd unconcern'd. I „ſaw, and was immediatly „ſeizd with ſo prodigious „*Fear* and *Trembling* at the „Sight, that I am confi-„dent, as long as I have „breath to live, I never „ſhall recover it.

Ibid. S. Iſidore of Damiette deſcribes this Monſter in ſurpriſing terms: *Some think*, ſays he, *that the Devil was the Father*

Father of Sin: & Others on the contrary maintain, that Sin was the Father of the Devil. Be it how you please, says he, *I leave you to imagine, either what a Father it must be of such a Son; or what a Son we may expect of such a Father.* This, I must confess, is Black enough, But all it's Blackness only serves to leave us in the Dark. We are not yet, one jot the nigher Knowing, what Sin is. And all that we can gather from *it*, is that we are never like to have it painted to the Life, unless an *Angel* undertake to draw it, & the *Devil* sitt for the Picture.

The Philosopher was in the right of it, when being askt the question, *what God is?* he took a Day; then

two; then three; & after all, ingenuously confeſs'd, the more he thought of it, the more he found himſelf unable to expreſs it. If a man ſhould ask me the like queſtion: *what a Sinner is?* I ſhould not be asham'd to own, I am not able to deſcribe the one, no more than he was to expreſs the other.

If God be the Supreme & Souvereign *Good*, if *with Him* all things elſe are good, if nothing elſe be good *without Him*; We may, in proportion, ſay the ſame of *Sin*. Tis the Supreme & Souvereign *Evill*, All things elſe are evill *with it*, Nothing elſe is *ſo* to us *without it*.

If it be true, that All good

good comes from God, as from the First & Universall Cause of All; The same is true of *Sin*, which is the First & Universall Root of all our Evills. God made Heaven: *Sin* made Hell. He made the Earth: *Sin* made it miserable. He created Angells in his Paradise *above*: *Sin* threw them *down*. He created Man & Woman in our Paradise *below*; & *Sin* immediatly cast them *out*.

Consider all the Torments of the Damn'd, the cruell Pains of those Eternall Flames, the never-ceasing Anguishes of their despairing Rage, &c. *All* This, & *More* than All that you are able to conceive, is only Part of the Effects of *Sin*. Twas *Sin* pre-

par'd *All* this, & *More* than this, for Them & Us.

If what you only know by *Faith* make no impreſſion: if you are more ſenſible of what we ſuffer *here*, than what they ſuffer *there*: Conſider the Revolt of all the Elements againſt us. Fire which once was only made to ſerve us; *now* becomes the fatall inſtrument our angry God makes uſe of to deſtroy & punish us: the very Air we breath, infect's us with Diſeaſes: & the Earth, we walk on, trembles, opens, buries us alive. All This had never been, if Man had never Sinn'd.

Conſider all the Miſeries, which Famine, Plague, & War involve us in: the Poverty of half the World:

with

with all the Hunger, Thirſt, Cold, Sickneſs, & Deſpair, which Follow it: And after all, the Civil War of Paſſion againſt Reaſon; which, if well examin'd, will be found the Greateſt & moſt Painfull of our Miſeries; from whence proceed our Ignorance & Malice; and from thence all Immoralities, Corruptions, & Scandals, which we meett with in the World: All This had never been; if Man had never Sinn'd.

Conſider all the ſad Diſaſters, You or Yours have meett with; all the Loſſes you have ſufferd, in your Family, Eſtate, or Friends; & all the Croſſes you have born with ſo much Pain: Whatever you have undergone

gone, you never had been subject to, your Heart had never ak't; if Man had never Sinn'd. Accurſed Sin! the only firſt Beginning, & firſt Cauſe of all our Miſchiefs, both in this World & the next!

1. Jo. 3. 2. My God! if once we *Saw* Thee *as Thou art*, we could not poſſibly be Tepid & Indifferent; the very *Sight* of ſo much Goodneſs would, in ſpight of all our Paſſions, force us to Admire, Adore, & *Love* Thee *above all* the World. Accurſed Sin! if once we could but *See* Thee *as Thou art*; the very *Sight* of ſo much *Malice* would not ſuffer us to *Love* Thee any longer; it would be *impoſſible* for either World, or Flesh, or Devil

to

to prevail againſt us; we should *Hate* Thee *above all things*; we should then abhorr, deteſt, abominate Thee evermore. Accurſed Sinner! ſuch *Goodneſs*: & & Thou not *Love* it! ſuch *Malice*: & Thou not *Hate* it!

If the Eternall Source of all our Good be infinite in *Goodneſs*: what's the Firſt & Everlaſting Root of all our Evills? Is't not infinite in *Malice*? Queſtionleſs it is. Beſides; God is not only *infinite* in Goodneſs; He is infinite in Wiſdom, infinite in Juſtice, infinite in all Perfections whatſoever. So is *Sin*. It is not only *infinite* in Malice, it is alſo infinite in Folly, infinite in all the Notions we can frame

frame of it. The Treachery, Disloyalty, Impiety, Ingratitude, Presumption, Pride, & Insolence; All This, & More than all that we can think of, All is *infinite*.

According to the Principle which I have here laid down, if any man should ask me, *what a Sinner is?* I should not know what other Name to Give him: SINNER is his only Name: & I can think of nothing like *Him*, but the Man related
Ch. 5. 2. in S. Mark. *He* is possest with an *Unclean Spirit*: possest with the Devil; & which is worse; possest with *Sin*, the Father of the Devil. He is so unruly in his Passions, Inclinations,
v. 3. & Humours; that *No Man*

can

can bind Him: No, not with Chains. The Laws of God are his *Fetters*; but these *He breaks in pieces*; *neither* is it possible for *any man* to *tame Him.* If you ask his *Name*; the Ghospel sais 'tis *Legion*, becaufe He *is Many.* *Sin*, and *Sinner*, are two Names, like that of *Legion*: Every Mortall Sin, is *Many* Sins: and every Sinner, is as *Many* Sinners. Tis impossible to number all the Aggravations of a Mortall Sin: They are as numberless as the Perfections of our offended God: & therefore I shall only mention those which are the most Notorious, the most Obvious to common Senfe, & such as are most Odious betwixt Man & Man.

v. 4.

v. 9.

A

A Sinner, Every sinner, is in every mortall Sin, not only guilty of *one* Crime, but of a *Legion* of Crimes: an *Ungrateful* Villain, who Betrays his Benefactor: a *Presumptuous* Slave, who Abuses his Deliverer: a *Proud* Servant, who Despises his Master: an *Insolent* Criminall, who Offends before his Judge's face. All these are Crimes we have a Horrour of, when we observe them only betwixt Fellow-creatures, betwixt Man & Man. All these are *infinitely* Greater, betwixt Man & God. And every Mortall Sin includes the utmost Aggravations of them All.

II.

The great Ingratitude, Presumption, Pride, & Insolence, &c.

AN ungratefull *Villain.* An Upstart, *rais'd* from lesse than Dust. An empty Thing, extracted out of Nothing. That such a *Thing* as this, & so *exalted* as it is, should be so stupid, so insensible of all his Obligations, so unmindfull of the Favours he receives, & so ill natur'd to his greatest Benefactor; who continually *makes* him all *he* is; who dayly *gives* him all *he has*; to whom he owes, the bread he eats, the air he breaths, the ground he goes upon, the hand he moves, the very life he spends in Sin, &c

all

all the Time allowd him to repent! Can such a Creature, so oblig'd, by such a *Benefactor*; be so basely & so horribly *ungratefull*, to *betray* Him; & preferr before Him the unreasonable satisfaction, of a silly Humour? of a shamefull Passion? of a sinfull Inclination? Open (once for all) thy Eyes, Blind Sinner; & confess, that no *Ingratitude*, but that of Judas, can compare to thine.

A *Slave*; (I wish he were so, to his Master) A Slave to Passion & humour; A Slave to Sin & Misery; A Slave condemn'd to worse than Galleys, during Life, & afterwards to the Eternall Flames of Hell, where

1. *Cor.* 2. 9. *neither Eye has seen, Nor Ear has heard*

heard, nor has it ever entred into the heart of any *Man*, what Torments God's great Justice *has prepar'd for those* who dare *abuse* his Mercy. A vile Slave, *deliver'd* from the mischief of *all* This; by God himself; descending from his Glory; living here a poor & painfull life; & laying down the same, with every drop of his most precious bloud, to pay the the ransom of this Wretch: That such a Slave; deliver'd so; by such a Hand; should offer to abuse the Mercy which *once* sav'd him, & *still* holds him by a slender thred, from falling into everlasting Misery!

A *Servant*; I should have said, A miserable Insect, full of sinfull putrefaction;

A vile Spawn of Man's originall Corruption; A Worm, whose very Crawling on it's fellow-dust is more Preferment than it can deserve. That such a Thing as This, should be so proud as to despise the *Master* of the World! So *Great*, so *Wise*, so Infinitely *Perfect*, & so every way *Deserving*, as He is! This Vermin has indeed a *Soul*; an *Angell* once, by Grace; but now, by Sin, a *Devil* black as Hell it self; a *Lucifer* that will be
Gen. 3. 5. *knowing Good & Evill*, will be
Isai. 14. 14. *like the Highest*, will pretend to Gouvern in his Master's House, *despise* his Orders, slight his Menaces, neglect his Admonitions. *Be astonisht,*
Jer. 2. 12. *O ye Heavens, at this.*

A most insolent *Criminall*;

A

A Criminall ſo *inſolent*, as to offend before God's Face; in preſence of his Generall, his King, his Father, his Deliverer, his Benefactor, & his Maſter; and beſides all this, in preſence of his *Judge*; before the very *Bar*, where he continually is upon his *Tryall* for his everlaſting *Life* or *Death*. Our Saviour ſays; *Jo.* 3. that Whoſoêre *beleeves not, is* 18. *condemn'd already*. We may ſay the ſame of every Sinner: In the very moment he offends, *He is condemn'd already*. His *All-Seeing* Judge is always *Witneſs* of his Thoughts Words Actions & Deſires: and He no ſooner is a *Criminall*, but he is *Tryd* & *Judg'd*.

This *Inſolence* of his, in ſome

respect, exceeds all other Aggravations of his Crime. Tis an Extravagance of which we hardly find the least Example betwixt Man & Man. We often hear of Souldiers that Desert: But whensoêre they go, they steal away: We never hear that they acquaint their Generall with such Designs. We often hear of Subjects that conspire against the Gouvernment: but never hear them talk such matters loudly, in the hearing of their Prince. We often hear of Murders, Robberies, & many other Outrages, committed in the World: But when the Prisoner once was brought to Tryall, did you ever hear, He either Robb'd, or Murder'd,

der'd, at the Bar? No, no, such Insolence was never heard of, betwixt Man & Man. And yet this very *Insolence* is infinitely less than *Ours*, which we are always guilty of, in every Mortal Sin.

I say no more. I tremble at the very thought of having said so much; when I reflect, how All that we can either say or think, will nêre convert us without *Grace*. There's nothing but the Grace of God can make a deep *Impression* of it in our Hearts.

III.

Our Saviours Idea of Sin; & the Impression it made upon Him.

OUr Saviour Jesus Christ best knew the great *Enormity* of Sin: & we may judge how great it is, by the *Impression* which it made upon Him; when the approaching Hour of his Passion laid before his Eyes the terrible *Idea* of it.

Twas the first Bloudy Scene of all his Sufferings.

Math. 26.37. *He began to be Sorrowfull & very heavy.* A Deluge of Grief broke in upon his Soul; quite overwhelm'd his Heart; & lay so heavy upon his fearfull Thoughts, He was not able to conceal it any longer, & sup-

port

port the preſſing weight of his Affliction, all alone, in ſilence. His three moſt Dear & moſt Familiar Diſciples, were ſurpris'd ſo much, to ſee this ſuddain alteration in their deareſt Lord; They were not able to enquire the Cauſe, but like Job's three Friends they ſtood aſtonisht, & ſpoke not one word to Him, *becauſe they ſaw his Grief was very Great.* *Job.* 2. 13.

Our Saviour could hold no longer, but broke out into this dolefull expreſſion; *My Soul is exceeding Sorrowfull, even unto Death.* Ah my dear Diſciples! if you knew, as well as I do, all the Motives of my Grief; you would not wonder that the very Thought of *Math.* 26.38.

them makes me look pale, & shews you the face of Death in my countenance. The violent pangs of my afflicted Soul are so sharp & piercing, that, did not my Divinity support me & preserve my life, I should immediatly, this very moment, dy upon the place.

Math. 26.38. *Stay a while, and watch with me.* You, who love me best, who have been always most familiar with me, Be not *now* so unkind as to leave me in this sad condition all alone: *Stay a while, & watch with me*, till my Storm of Grief blow over.

Dear Christians, Let us stay a while; & with these three Disciples, not only admire but search into the cause of this great alteration

in

in the Soul of our Redeemer. How was it possible that *now* He should begin to fear so much that Death, which all his life He had so much desir'd? His Love for Man, & his Desire of dying for us, were conceiv'd by the operation of the Holy Ghost; they came into the World with him; & ever after so employ'd his Thoughts, He scarce could talk of any thing else. Amongst his Disciples, his common Discourse was of his *Sufferings*, the *Cup* he was to drink, his *Obligation*, his *Readyness*, his *Impatience*, to fullfill the prophecies. *I have* says he, *a Baptism to be baptis'd with; & how am I straitned, till it be accomplisht?* When the time drew nearer, He re- *Luke.* 12.50.

doubled his desires of dying
Luke. for us: *with Desire I have de-*
22.25. *sir'd to eat this Passeover with you.*
„And why? (says S. Chry-
„sostom) Because it is a
„preparation to my Passion,
„which I have so long,
„so earnestly desir'd." He knew, from the beginning, every Torment; every degree of it: Often reflected on each Circumstance apart; & as often took delight in viewing all of them together. Upon mount Thabor, when the Glory of his Blessed Soul shin'd through his body, like the Sun through a transparent cloud, upon the dazled eyes of his Disciples; giving them a glympse of the Eternall Glory we expect hereafter: Our Saviour *seem'd* to be as much

much delighted with the prospect of his Passion, as with all the joys of Heaven: and as, upon another occasion, when *his Disciples pray'd him* to *eat*? He told them, *My meat is to do the will of Him that sent me, & finish his work*; So when they desir'd Him to stay and *make Tabernacles*, it was his joy & delight to *talk with Moyses & Elias of his Decease*, his Passion *which he should accomplish, at Hierusalem*.

Jo. 4. 31-34. *Luke* 9. 30. 33. 7. 31.

Ah Christians! you have reason to admire, & wonder that the *God of all* your *comfort* is now heavy & disconsolate: But your will *fear* and *tremble*, more than wonder, if you seriously reflect that all his *Grief* proceeded *chiefly* from the ter-

2. *Cor.* 1. 3.

rible *Idea* which He had of *Sin*; not *his* but *ours*. S. Hierome says, *His greatest Grief proceeded not from fear of suffering, because He came to suffer; But He chiefly griev'd for Judas, for the Scandall of the Apostles, and the Reprobation of the People, &c.*

Apud D. Tho. In Cat.

This agrees exactly with our Saviour's words, to those who follow'd Him to Calvary; when turning *to the women who lamented Him*, He *said*, *Daughters of Hierusalem, weep not for me* only, *weep* also *for your selves, & for your children.* Weep not for me; My torments will be short: weep for your selves; your torments (if you do not *weep*, repent, & mend) will be Eternall. Alas! the Torments which I willingly

Luke. 23. 27. 28.

ly & freely ſuffer for your ſake, are Nothing to the Pains of Hell, which you for ever will endure, unleſs by penitentiall tears, mixt with my bloud, You wash away your Sins. *If they do thus, in the green wood; what will they do, in the Dry?* If I, though Innocent, ſuffer thus for your Sins: You, who are Guilty, what are you like to ſuffer for your own? If I, who am true God, the only beloved Son of my Eternall Father, who never once offended Him; if, becauſe I interpoſe betwixt you & his Juſtice, I am thus ſeverely treated; what will become of miſerable Creatures, grievous Sinners, who ſo often have offended Him, if they do v. 31.

not joyn their tears with mine; if they are not afflicted with me for their Sins, for which I dy upon the Crosſ? *Every Soul who upon this day is not afflicted, shall perish. Every Soul who* thinks *upon this Day*, and *is not afflicted* with his dying Saviour; is not heartily afflicted for thoſe Sins, for which He dies; *shall* certainly *perish.*

Levit. 23.29.

Neither does it contradict, what commonly is ſaid; that One great Difference betwixt our Saviour & his Martyrs was, that by a miracle of Grace He gave them that undaunted Courage, which by a greater miracle He now refus'd to himſelf. Tis true: He freely ſufferd in himſelf the *Naturall* Fear of Death;

Death; to shew himself True Man as well as God; to let us see at once the Weakness of our Nature, & the Power of Grace; and comfort us, by making it appear that such *Infirmities of Nature* are not Sins, as long as *Reason* gouverns them, & *Resignation* submitts to the will of God. But yet there is another greater Difference betwixt his Case & theirs. Martyrs, who die for God's sake, are Secure of their Success; they are sure not to suffer in vain; they are certain to possess All that they desire, & to enjoy eternally their God to whom they Sacrifice their Lives. This is the reason why our Martyrs look Death boldly in the face;

with

with open armes receive it; & go to meet it with the ſame aſſurance, as if they went to Heaven. Let the Body ſuffer all the worſt of Pains; the Soul is unconcern'd; the *Soul* is *ſecure of God*, the Soul is in Heaven before hand. When Man dies to enjoy God, he is ſure he ſhall enjoy him. But (alas!) it is not ſo when Jeſus dies for Man. He dies to gain his Love; & at the ſame time knows that he will prove ungratefull. He dies to enjoy him in Heaven; & foreſees he will be damn'd for all Eternity. The Lively apprehenſion of his torments all together was enough to make him *Sorrowfull, even to Death*; but however, if he could

Anima de Deo ſuo ſemper ſecura. S. Cypr.

have promis'd himself the Eternall Salvation of all those dear-bought Souls for which He died, the joyfull assurance of so happy a Success, would have eas'd the burthen of his Grief; His torments, all of them, would have been wellcome upon that condition. But to sweat bloud in vain; to be scourg'd to no purpose; to spend the last drop of his sacred veins to no effect; was an Affliction not to be supported, without praying his Eternall Father to have pitty & compassion on Him: *Father, if it be possible*, dispence at least with this part of my Sentence, Let me die; But do not let me die in vain. *Math.* 26.30.

'Tis said of *Joseph* in the Book

45.15. Book of *Geneſis*; *He kiſs'd all his Brethren, & wept over* every one of *them*. I may ſay the ſame of Jeſus in the Garden of Gethſemane: He *griev'd* for All his brethren, & *wept* over *every one of them*, in particular. He ſaw before his eyes the Sins of every perſon in the World; the Graces which he would from time to time beſtow upon us; the neglect of all his Offers: & abuſe of all his Favours. He foreſaw every Temptation which we yield to; & *griev'd* to ſee it. He foreſaw each profanation of the *Sacrament*, which we frequent unworthyly; and *fainted* with grief, when he thought how often his moſt precious Bloud would by our fault become

the

the Poyson of our Souls. He foresaw in the whole course of our Lives, where, when, & how, we would resist, & render ineffectuall, all the Directions, Admonitions & Exhortations of his Ministers; and *fell into a bloudy Sweat* at the very thought of our Ingratitude, by which the chief means of attaining Everlasting Happyness serve only, in the end, to justifie our Sentence of Eternall Misery. *He bore our Griefs*; He *carried our Sorrows*; He took *upon him the Iniquities of us All*; and every one of our most grievous Sins appear'd to him in a more hideous shape, than ever it appear'd to any Creature. *Isaiah.* 35.4.6

Mortall Sin is as *Bad* as God

God is *Good*. It ſeparates us from our God, & leaves our Souls as *Empty* as our God is *Great*. So that as God is infinitely Good, the Malice of a Mortall Sin is infinitely Evill. As none of us can underſtand the infinite *Goodneſs* of the one; ſo none of us are able to conceive the infinite *Malice* of the other. Chriſt himſelf, as God, could *comprehend* them Both: as Man, He comprehended neither. But yet the clear & full *Idea* He had of it was *proportion'd* to his Beatifick Viſion of God's Eſſence, & by conſequence the *perfecteſt* that ever was. His cleareſt *Sight*, & ardent *Love* of God, were in a manner infinite: So were his *Knowledge* & his *Hatred* of all Mor-

Mortall Sin. And the *Impreſsion* this *Idea* made upon him, was the *chief*, if not the *only*, Reaſon why our Saviour could not hold from telling his Diſciples; *My Soul is exceeding Sorrowfull, even unto Death.* His Soul was overwelm'd with ſuch a Deluge of Affliction, that his Grief, not being able to contain it ſelf within the Bounds of Nature, violently forc'd it ſelf through all his pores, in Tears of Bloud. *Math.* 16.38.

Ah my dear Jeſus! when ſhall I be able to make ſuch a perfect Act of true Contrition for my Sins, as Thou haſt made for mine! When ſhall I be able to ſay, *My ſoul is exceeding Sorrowfull even unto Death!* When

shall I lament my grievous Sins in Tears of Bloud! *Jerem.* 9. 1. *Give me*, at least, *water to my Head*, *& Fountains to my Eyes.* No Contrite Heart, but Thine, bleeds otherwise than at the Eyes: and 'tis (I hope) enough for me, if I can be so sorry for my Sins, as to lament them all the days I have to live, & rather *Die* than ever *Sin* again.

IV.

The Saints Idea of Sin. How much it humbles Them.

THere's Nothing but the Grace of Jesus Christ can make us Saints. There's Nothing else can make us *clearly See* and *heartily*

tily detest the Malice of our Sins. The greater share we have of this great Grace, the more we *see* it & *detest* it; so much more we *fear* and *tremble* at the very thought of it? & as our Grace encreases, we grow every day more *humble*, by remembring it.

To make this out, I need not write the lives of all the Saints. A *Pattern* is enough to judge of all the *Piece*; especially such a one as S. John Climacus, an ancient Father of the Church, has left behind him. He assures us, his Relation *is no Fable*: He affirms that what he says, He *saw* with his own eyes: & that He was *a whole month* in their Company. *Deg.* 5. *Art.* 20. *Art.* 2. *Art.* 27

„Draw

„Draw near, says he, „all You who have provok'd „the wrath of God by your „Offences: Come, & Hear „the Wonders He was pleas'd „to let me *See*, for my Edi- „fication: Be attentive to „my words, all You who „have a mind to reconcile „your selves to God, by „a sincere Conversion.

„When I was, says he, „in the *Monastery of Penitents*; „I saw Men so extremely „*humbled* with the grievous „weight of their Offences, „that their cries & prayers „to God, would even move „the stones themselves. With „heads bow'd down; & „eyes upon the ground, „I heard them say: *we con-* „*fess, O Lord, we confess that we* „*deserve to suffer all chastisements*

„& „

„& afflictions; because our Sins are
„such, that should we Summon
„all the Universe to weep for us,
„the Tears of all the world would
„never make sufficient Satisfaction.
„There remains one only thing we
„ask, one only thing we pray for;
„that Thou never mayst correct
„us in thy Anger, nor Ps. 6. 1.
„chastise us in thy great
„displeasure; but a little spare
„us, through thy infinite Mercy.
„'Tis enough, O Lord, that Thou
„deliver us from those inexplicable
„Torments hidden in the Center of
„the Earth. We dare not ask a full
„& perfect Pardon: we, who
„have not kept the holy Laws of
„our Profession; but have broken
„them again, when Thou hadst
„given us the most endearing
„Marks of Love & Mercy, in
„forgiving of our Sins.

„Who ever saw them

„Laugh?

„Laugh? Who ever heard „amongst them any idle „Talk? Who ever could „observe that any Passion „transported them? Or any „Anger mov'd them? Alas! „they hardly knew what „Anger was: their great „affliction and continuall „Grief had now extinguisht „in them all Emotions of „Resentment. There was „never known the least ap„pearance of Dispute: the „least lashing out in Dis„course: the least Sign of „Vainglory. There was no „Jollity of Feasting: no „Concern for the body: „no Love of ease & plea„sure: no Thought of „Wine: no Use of fruits: „no Care for delicacies „pleasing to the palate. The

„De-

„Desire of all such things „was quite extinct. And „after all, there was not „to be found the least Cen„soriousness, or least ap„pearance of an Inclina„tion to Judge their neigh„bours.

„Some of them, now „& then, would knock their „breasts; and, as if they „were already at the Gate „of Heaven, *Open us*, said „they, *O Judge of Mankind*, „*Open us the Gate of Happyness*, „*which we have shut by Sin.* Others would say, *Give* „*light to us, O Lord, who sitt in* „*Darkness, in the Shades of Death*; „*& guide our steps into the way* „*of Peace.* Others again; *will* „*the Almighty look upon us any* „*more? Is't possible to pay our* „*Debts, & satisfy for our Of-*

Luke. 1.79.

„*fences? will our God, once*
„*more, afford us any Comfort?*
„*we are laid in chains of Sin;*
„*And shall we one day, hear him*
„*say, Come forth?*

„They always had their
„Hour of Death before
„their eyes; & sometimes
„they would say to one
„another; *what will then become*
„*of us? what Sentence will our God*
„*pronounce upon us? what will be*
„*our End? shall we be then call'd*
„*home from Banishment, to which*
„*we have been hitherto condemn'd*
„*for our Offences? Shall such Cri-*
„*minalls, as we, find any favour*
„*then? Such Sinners as we are?*
„*Such miserable wretches, coverd*
„*with Confusion & Darkness?*
„*Have our Prayers mounted to the*
„*Throne of God? Or have they*
„*been rejected, as they well de-*
„*serve? If well receiv'd, how far*
„*have*

„*have they prevail'd? Have they*
„*obtaind a full Diſcharge, or only*
„*Part? Alas! they could not have*
„*much force, proceeding from ſuch*
„*mouths, ſo ſinfull, ſo impure, as*
„*Ours.*

„At other times, They „thus diſcourſt their fears „& doubts: *what think you* „*Brethren? Do you think that we* „*advance? Do you think that we* „*obtain the effect of our Demands?* „*Do you think that God will once* „*again receive us? Do you think* „*He'l open us the Gates of Heaven?* „*Who can tell,* (*ſaid the Nini-*„*vites;*) *who knows, but God* „*may change the Sentence which* „*He has pronounc't againſt us?* „*Though perhaps He will not free* „*us from the rigorous Chaſtiſements* „*which we have deſerv'd: How-*„*ever, Let us labour all we can,* „*& Do whatever we are able. If*

„*He open us the Gate of Heaven,*
„*we are Happy: if He dos not,*
„*He is Juſt: & therefore never*
„*let us ceaſe to bleſs Him. Doubt-*
„*full, as we are, of what may*
„*be our Deſtiny, we muſt con-*
„*tinue all our life, ſtill knocking*
„*at the Door. Perhaps our Impor-*
„*tunity, our Conſtancy, & our*
„*Perſeverance may find Admittance,*
„*in the End.*

Behold the Language of the Saints! Conſider how their Fear & Trembling *humbles* them, in Preſence of their angry God. Conſider the *Idea* which They have of Sin: how different it is from what we generally have. Conſider the *Impreſſion* which it makes upon them, & compare it with our Stupidneſs, our Hardneſs, our Inſenſibility. Concludewith

shame

shame & ſorrow, that this Difference twixt them & us proceeds not from their having been much greater *Sinners* than we are; but from our being much leſſe *Saints* than They.

„When any of theſe Pe-
„nitents drew nigh the
„hour of Death; how Ter-
„rible, how Lamentable
„was the Spectacle! Theſe
„Bleſſed Criminalls, when
„any one of their Compa-
„nions was upon the point
„of leaving them; They
„All ſurrounded him, with
„aking hearts, & weeping
„eyes, to ask him; *How do*
„*you find your ſelf, Dear Brother;*
„*Dear Companion in our Miſeries*
„*& Sufferings? what ſay you,*
„*Now? what do you hope?*
„*what do you think? Have you*

„obtain'd what you have labour'd „for, with ſo much pain? Or is „your labour loſt? Are you arriv'd „at the Port? Or are you not? „Have you a full Aſſurance of your „Happyneſs? Or have you only an „uncertain Hope? Do you find your „ſelf in perfect Liberty of Mind? „Or are you yet in Trouble & „Anxiety? Have you heard al- „ready, in the Secret of your „Soul, a voice, which tells you; *Math.* 9.2. „Your ſins are forgiven you? *Pſal.* 9.17. „Or do you ſeem to hear that for- „midable Sentence; The wicked „ſhall be turn'd into Hell? „what ſay you, Brother? Tell „us, we conjure you, Tell us Now „ſincerely; that by knowing what „Condition you are in at preſent, „we may gueſs, what State we „may be in, one Day, our „ſelves.

„To theſe Demands, ſome „of

„of these dying Penitents
„made answer: *Blessed be God* *Psal.*
„*who has not turn'd away my* 66.20.
„*Prayer nor his Mercy from me.*
„Others, in a dolefull tone
„replyd: *Can our Soul go over* *Psal.*
„*the Stream of waters, which* are 124.4.
„like to *overwhelm us*? This
„they said, not being yet
„assur'd of their Salvation;
„but considering with *fear*
„and *trembling* what might
„happen to them in the
„terrible Accompt which
„*now* was nigh at Hand.
„And others answer'd more
„uncomfortably: *wo be to the*
„*Soul that has not kept inviolably*
„*all the Laws of it's Profession.*
„*See*; *the Hour is come*; *the only*
„*Hour in which we shall begin to*
„*know our State for all Eternity.*

These Blessed Penitents, for one Relapse, did Pen-

nance, the *severest* they were able to invent: And we, for numberless Relapses, many of them worse than theirs, Do *none* at all. These Penitents *Persever'd* in the same Austerities till Death; their *Pennance* had no End: We still Persever in our Sins; our Pennance never begins. Their *Fear & Trembling*; their profound *Humility*, went hand in hand with all their *Pennance & Perseverance*: Our *Confidence & Unconcern'dness*, our extravagant *Presumption*, always keep an equall pace with our *Tepidity* & *Slothfulness*. Dear Christians, give me leave to ask, Why all this *difference* twixt them and us? A thousand years, betwixt their Age, & this which now we live in, have

have they alter'd the *Almighty*? Has He leſs *Authority* to punish us? Or we, leſſe *Obligation* to *Obey* Him, *Honour* Him, & *make* Him *Satisfaction*, if we do not? Is our God *leſs Juſt*, becauſe we more abuſe his Mercy? Or *more Mercifull*, becauſe we leſs regard his Juſtice? Alas! Our *Blindneſs* is the only Reaſon: We are blinder than They were: And therefore we are more *ſecure*, more *unconcern'd*, more *proud*, more *tepid*, & more *ſlothfull*.

Jeſu, Son of David, have Mercy on me. Thou Bleſſed Saviour of the World, *who enlightneſt every man that comes into it*; Open *once*, my eyes; & keep them *ever* open; that I may continually *See* and *Love* thy Goodneſs, Wiſ-

Luke. 18.38.

Jo. 1.9.

dom, Mercy, Justice; & by the assistance of so great a Grace, perpetually *See* and *Hate* the Malice of my Sins, There's nothing but thy Grace, that can *enlighten every man that comes into the world*: There's nothing else can *Clear* my Understanding, & *Enflame* my Heart: There's nothing else can make me truly *Contrite*, truly *Humble*.

Luke. 18.38. *Jesu Son of David, have Mercy on me*, a *Sinner*, who am not in *the way*, nor going on, but

v.35. *sitting by the way-side, begging* thy Assistance. Here I *sitt*, & wait thy *passing by*: My *Blindness* hinders me from doing any more: And even when

v.36. I *Hear* Thee *passe*, I know not how to follow Thee. The Croud of all my Passions, Inclinations & Humours,

and

and the Multitude of my Engagements Cares & Troubles, make a noise about me; such a one (I fear) as will not let Thee hear me. When I offer to cry out for help, they try to stop my mouth, & bid me *hold my peace*: and therefore I cry out *so much the more*; *Jesu, Thou Son of David, have Mercy on me.* Thou need'st not *stand* to *ask* me what I want, or *what I will that Thou shouldst Do unto me*; Thou, who knowst my Wants so infinitely better than my self. The only Favour, which I humbly beg, is *that I may receive my Sight.* Say only, to my Soul, as once Thou saidst to that *Blind Man* who was a Figure of me; Say, *Receive they Sight; Thy Faith has*

v.39. v.39. v.41. v.41. v.42.

ſav'd Thee: Say but this, (Thy words are powerfull, & make themſelves prove true) Say only This; & then
v.43. *immediatly* I shall *receive my Sight, & follow Thee.* I then shall follow thy Example. I shall follow thy Diſciples, & thy Saints. I then shall do fit Pennance for my Sins: & shall Perſever in it to the End. I then shall ſtudy how to punish every Paſſion Inclination & Humour which induc't me to Offend Thee. I shall then be truly *Contrite*, truly *Humble*; I shall *Glorify Thee* all my life; *and*
v.45. *all the People, when They See* the Happy Change, shall *give* the *Praiſe to God.* Amen.

THE.

THE CHARACTER OF A GOOD CHRISTIAN.

The Perfection of his Duty.

„ WHoever ſeriouſly profeſſes the Religion of Chriſt, and takes the „ Ghoſpel for the Rule of „ that Divine Religion, „ making it his Buſineſs to „ ac- *D. Sp. P. 1. c. 3.*

„acquire that Sanctity „which Jesus Christ de- „mands of his Disciples; is a „*Christian*. The *Ghospel* was not „only writt for those we „call *Religious*. We are, All „of us, Religious persons; „of the Best & First of all „Religions, which is that „of Jesus Christ. We have „a *Rule*, a *Habit*, & a *Foun- „der*: We have *Vows* & *Exer- „cises*. Christ first instituted „& establisht our Religion; „He's the *Founder* of our Or- „der. Innocence & Sanctity „make up the *Habit*, we re- „ceive in Baptism. Our „Promises of abrenouncing „all the Pomps & Works „of Satan, are our *Vows*. „The Ghospel is our *Rule*. „Our Prayers, Pennances, & „generally all Good Actions, „are our *Exercises*. „Do

„Do you think the Ghospel was *Ibid.*
„not written, says S. Basil.
„every jot as much for married
„persons, as for Monks? Undoubt-
„edly 'tis by this Rule, that Both
„are to be Judg'd. Tis well, if
„married people can obtain God's
„pardon for the faults committed
„in that State. In all things else,
„they are as much oblig'd to live
„like Saints, as the Religious
„are. The Tyes of marriage, &
„Engagements of the world, will
„never justify an idle Life; or any
„way Dispense with the laborious
„Task of living like a Christian.
„Tis lawfull to live in the world;
„but not, to live according to the
„Maximes of it. On the contrary;
„the more we are expos'd to the
„Temptations of the Devil, so
„much more we are oblig'd to use
„our utmost Care & Vigilance.

„Beleeve not, says S. Chry- *Ibid.*
„sostom,

„ſoſtom, *that God expects from*
„*wordly Men a Sanctity quite dif-*
„*ferent from that of Monks. Tis*
„*true, indeed, that Thoſe may*
„*marry, & Theſe may not: But*
„*in all things elſe, the Caſe is*
„*equall. They have Both receiv'd*
„*the ſame Laws; & Both are ſub-*
„*ject to the ſame Punishments.*
„*VVhen Jeſus laid his Curſe upon*
„*the Rich, & thoſe who lead a*
„*jolly life in Senſuality & Pleaſure;*
„*when He ſpoke of the Evangeli-*
„*call Beatitudes; He ſpoke, not*
„*only to* Religious, *but to all*
„*the Faithfull; and without the*
„*leaſt exception. He was never heard*
„*to ſay; that the Religious Man*
„*ſhall ſuffer for his Sins; but not*
„*the Secular. The difference we*
„*fancy in this point, is only an*
„*Invention of Men; it is not groun-*
„*ded in the word of God, who*
„*equally obliges All, that will*
„*be*

„*be sav'd, to keep his Laws. S.*
„*Paul, addressing his discourse to*
„*married persons, dos not He require*
„*of them as great a share of Sanctity*
„*as we can find in the most perfect*
„*Monks? what Disengagement he*
„*prescribes to all of us! what Mo-*
„*deration in our Cloaths, our Diet,*
„*& our Use of Riches!* Having 1. *Tim.* 6.8.
„Food, *says he,* & Raiment,
„Let us be contented. They 1. *Cor.*
„who are married, *Let them* 7.29.
„be as if they were not: & 30.31.
„They who use the world,
„as if they us'd it not: *what*
„*more can we expect from those we*
„*call* Religious? *Let us there-*
„*fore never say, that wordly Men*
„*are either* not oblig'd *or else*
„not able *to observe the Rules*
„*of Christianity; and that* Reli-
„gious *only can attain to such*
„*sublime Perfection. There is No-*
„*thing so pernicious as this false*
„*Opinion*

„Opinion. *It maintains the greateſt*
„*part of Libertins in their diſorders,*
„*& encourages imperfect Souls to*
„*lead a looſe & lazy Life. Aſſure*
„*your ſelves Our God requires, of*
„*All, one ſelfſame Sanctity. The*
„Means *of our arriving to it, may*
„*be* different; *but yet Religious*
„*Perſons have no other* Aim *than*
„*we have. They deſign* to ſave
„themſelves, *and ſo do we.*
„*They are not to be ſav'd, but by*
„*the* narrow way; *& we ſhall*
„*never be ſav'd, by walking in*
„*the* broad *one.*

Ibid. „Hence it follows clear-
„ly, that the Ghoſpel Being
„preach't & made for All,
„we All are bound to fol-
„low it; we All muſt la-
„bour to acquire the Sanc-
„tity demanded by it; we
„muſt All be thoroughly
„perſuaded, that it is the
„only

„only way which leads to „Heaven, and that every „other way is sure to end „in everlasting Death. Tis „true; the methods & the „Exercises, which are us'd „& follow'd in Religious „houses, to arrive to such „Perfection, are quite dif„ferent from what is usually „perscrib'd to Wordly Per„sons: But their *Virtues* al„ways are the *same*, al„though their *Exercises* are „not. These two things we „commonly confound; to „wit, the *Exercises* & the „*Virtues* of a Christian. We „imagine, for example, „that a *modest* & a homely „*Dress* is only fit for Cloi„sters; where they always „wear a certain *Habit*, poor & „plain. We fancy that the

„*Re*-

„*Recollection* which is practis'd
„in Religious Houſes is a
„thing peculiar to their
„Character; becauſe we
„find, that only They have
„certain Hours allotted
„them for keeping ſilence.
„We imagine alſo that a
„*Penitentiall* life belongs to
„none but them; becauſe
„They faſt, & practiſe ſe-
„verall Auſterities com-
„manded by Superiours.
„Tis a great miſtake. Theſe
„*Virtues* all are *Evangelicall*:
„We find them in the
„Ghoſpel, which is *ours* as
„much as *theirs*: They are
„preſcrib'd to *all Men* by the
„*Common Rule* of Chriſtianity:
„And, though we have not
„(as *Religious* have) ſo great
„Advantages to make the
„practiſe of them Uniform

„&

„& Easy: Nevertheless we
„All are indispensably ob-
„lig'd to *have* them, & to
„*practise* them. Our *Modesty*,
„our Moderation, must *be* *Phil.*
„*known to All*, as well as 4.5.
„theirs. Our *Recollection* of
„Mind must be preserv'd
„amidst the multitude of
„our Employments. We
„are equally oblig'd to *Mor-*
„*tify* & Circumcise our
„Heart, & to Extinguish
„in it, all our Sensuall De-
„sires. The Precept of *Con-* *Thess.*
„*tinuall Prayer*, is as much for 5.17.
„us, as them. We are not
„bound to sing in Choire at
„certain Hours as they do:
„but our Heart must be,
„as much as theirs, *conti-*
„*nually united* to our God,
„by *Loving* of Him above all
„things. Though we have
„not

„not made a *Vow of poverty*;
„yet we must be, as well as
„They, entirely *disengag'd*
„*from* all the *Riches* of the
„Earth, & never *sett our*
„*Hearts* upon them, whilst
„we *use* them. Though we
„have not *Vow'd Obedience*,
„we are All oblig'd, as
„much as They, to be at-
„tentive to the Precepts
„of our *Founder* Jesus Christ,
„& punctually observe *the*
„*least of* his *Commandements.*

Math. 5.19. Behold the *Duty* of a *Christian*! See how Generous, how Noble, how Heroicall his *Resolution* is, of making good the full Signification of his Name! He meets with an infinity of Obstacles: but notwithstanding all, He is resolv'd to *Sacrifice* and *Save* himself: He

is

is resolv'd to use all *Violence*, what ever may be requisite, to make his way to *Heaven*, & to *take it*, *even by force*. „ *Math.* 11.12.

SECT, II.

His Contempt of the World.

„ HE always looks upon himself, as a meer „Stranger in this World; & „the continuall Remembrance of his being *so*, is the „Foundation & Root of all „his Virtue. He takes little „pleasure in employing of „his busy thoughts about „this Life, & the Affairs „relating to it: but is like „a banisht Man, who lives „uneasy in a forreign Country; always looking home„ward with extreme Impa- *S. Chrysostom. Hom. 24. in Ep. ad Hebr.*

„patience, to ſee the Bleſ-
„ſed Place which gave him
„Birth; and always doing
„all he can, to lay all
„things in readyneſs for
„his Return, He never is
„dejected with Adverſity,
„nor pnft up with Proſpe-
„rity, which happen to at-
„tend his Fortune here; but
„paſſes unconcern'dly by,
„without regarding either;
„& without the leaſt ſtop in
„his way, purſues his jour-
„ney, like a Traveller; who
„longs to be at Home,
„& thinks of nothing elſe
„but how to make haſt
„thither. And this is the
„Reaſon why our God ob-
„liges him to ſay, in his
„dayly Prayer, *Thy King-*
„*dom come*; that he may al-
„ways haye before his eyes,
„the

„the happy Day which is „to be his Last, & gene- „rously scorn to value any „transitory Honour, Pro- „fit, Pleasure, which he „meets with upon Earth.

„A *Christian* by these noble „sentiments of true & solid „Wisdom mounts to such „a height above the reach „of all this World, that „He is hardly capable of „feeling, much less of ad- „miring, whatsoever passes „in it. He is like a man „who from the top of an „aspiring Mountain takes „a view of all below him, „& can hardly See the „Towns & Cities, which „appear like Molehills; „where the numerous In- „habitants like swarms of „Ants, run up & down, & „fol-

S. Chrysostom. Hom. 15. ad Popul. Antiochen.

„follow eagerly their little „Trade, of hoarding up a „petty Treasure, which is „nothing to his purpose. „All his *Treasure* & his *Heart* „are both in Heaven. There „his Loving Eye is gene„rally fixt; And if he now „& then look down upon „the Riches, Glory, Pow„er, Honour, of this mi„serable World, they all „seem trifling matters; All „such Things are little, „inconsiderable, & con„temptible, to Him.

S. Chrysostom. Hom. 11. in ep. 1. Cor.

„And yet, he cannot just„ly be accus'd of Pride, „because he thinks the „wisest Politicians are but „*Fools*; their riches, *Shadows*; „all their Pleasures, *Dreams*; „& all their Titles, Digni„ties, and Honours, only

„Chil-

„Childrens Baubles. No; it can-
„not justly be accounted
„Pride: Tis certainly the
„greatest Wisdom to *submitt*
„our Judgments, & con-
„form them to the Eter-
„nall Truth of God him-
„self; & judge of things,
„as they are truly in them-
„selves. Or otherwise we
„must allow that Salomon
„himself was guilty of Pre-
„sumption & Arrogance;
„when, after a full Tryal,
„after long & sad Expe-
„rience, He pronounc't
„that All the World is *Va-*
„*nity of Vanities, & nothing else*
„*but Vanity.*

„He labours all he can
„to make his Soul become
„a Heaven upon Earth; &
„failes not to succeed in
„such a noble entreprise.

S. Chrysostom. Hom. 16. in Epist. ad Heb.

„The Heaven which we see,
„& so admire, is but an
„Emblem of his Happyness.
„As Heaven is enlightned
„by the rising Sun; his
„Soul is more enlightned
„by the Grace of God, the
„Sun of Justice, which ari-
„ses, without setting, in
„his Heart. As Heaven al-
„ways is the same; still
„beautifull & bright within
„it self, although the mid-
„night Darkness seem to
„alter & obscure it; so his
„Soul is still the same, 'tis
„always easy & content
„within it self, although
„He live obscurely, in dis-
„grace or poverty, & seem
„a miserable man to those
„who little understand the
„Secret of his Happyness.
„As Heaven is so high above
„the

„the Winds and Storms,
„that the most violent dis-
„turbance of the Air can
„never reach it; so the
„Soul of a good Christian,
„even when the World
„combines to make him
„suffer most, receives no
„harm at all. His Treasure
„is in Heaven, & his Heart
„is with it. He's above the
„reach of all that they can
„do. His Heart is rais'd to
„such a height, that when
„He takes a prospect of the
„Earth below, He sees no
„difference twixt Men &
„Pismires. Neither are the
„Poor the only Objects
„that seem little in his
„Sight; but Kings them-
„selves, & Generalls of Ar-
„mies, Politicians, Usurers,
„& what you please, seem

„every jot as little & con-
„temptible as They. The
„Difference of Poor &
„Rich makes no impres-
„sion upon Him; no more
than when he sees, amongst
a Swarm of little Pismires,
some creep loaded, others
emptv.

S. Chrysostom. Hom. 5. ad Popul. Antio.

„What can Men do to
„such a Man as This, sup-
„pose they have a mind to
„make him miserable? Will
„they rob him of his mony?
„All his Riches are in Hea-
„ven. Will they Banish
„him from home? He has
„no other *Home* but Heaven;
„& it is not in their Pow-
„er to Banish him from
„thence. Will they la him
„fast in Chains? His Con-
„science will still be free:
„And, for his part, He fears

„no

„no other Chains but those
„of Sin. Or will they kill
„him? When they have
„done this, They have no
„more to Do; And even
„then, His Soul will Live
„for ever, his body one day
„Rise again.

„A Man, who lives not
„but for Jesus Christ, is
„quite above the reach of
„all misfortunes that can
„threaten him. Provided
„that He will not freely &
„deliberately hurt himself,
„No man alive can have
„the least advantage over
„Him. He's invincible at
„all Arms. The Loss of
„his Goods is no Affliction
„to him, because he well
„considers, that we All
„bring Nothing with us, at
„our Birth; & that we All

S. Chry. sostom. lib. 2. ad Theod. lapsum. c. 3.

„shall carry Nothing with
„us, at our Death. The vain
„desires of Reputation &
„Honour cannot seize his
„Heart; because he knows
„that all our Conversation
„ought to be in Heaven.
„All the injuries & outra-
„ges He meets with, are
„not able to provoke him:
„He's a *Christian*: And, be-
„ing truly such, He fears
„but one great Danger of
„one only Loss; the Dan-
„ger of offending God, &
„Loosing of his Favour,
„All things else, as Ba-
„nishment and Poverty,
„with all the greatest &
„most dangerous Extremi-
„ties, He values not at
„all: & even Death it self,
„which others think so Ter-
„rible, is always most agre-
„able

„able, most confortable,
„& most wellcome, when-
„soêre it comes.

SECT. III.

His Desire of Heaven.

THe Scripture generally represents a Christian, as a Person disengag'd & separated from the World. *If you were of the world*, says our Saviour, *the world would love his own: but because you are not of the world, & I have chosen you out of the world, therefore the world hates you.* He *loves not the world, nor the things that are in the world:* Because, *if any man love the world, the Love of God is not in him.* He is *not conform'd to the world, but transform'd by the renewing of his Mind;*

S. Jo. 15.19.

1. Jo. 2.15.

Rom. 12.2.

that He may prove what is the
good the acceptable & perfect will
1. *Cor.* 7.31. *of God.* He *uſes the world, as*
Gal. 6.14. *if he us'd it not. The world is*
Coloſs. 3.3. *crucifyd to him, & He to the*
Jam. 1.27. *world* He is *Dead, & his*
1. *Pet.* 2.11. *Life is hid with Chriſt in God* His
Religion pure & undefil'd is that
by which He *keeps himſelf un-*
ſpotted from the world. He *ab-*
ſtains from all Deſires which war
againſt the Soul, becauſe He
is a Stranger & a Pilgrim in the
World. But that which moſt
inclines him to Deſire the
Happyneſs of Heaven, is
his *knowing* that, as long as
2. *Cor.* 5.6. He is here, *He's Abſent* from
his God.

D. Sp. *Par.* 2. *Ch.* 21. „No wonder He ſo much
„*Deſires* to be in Heaven:
„All his Comfort is his *Hope*
„of being there. The *Gate*
„ſo ſtrait; The *way* ſo
„nar-

„narrow; The continuall „*Violence* so necessary to be „us'd: The *Cross* he dayly „bears; The *Self-Denyall* which „he always practises; The „*Pennance* without which *we* *Luke.* „*All shall perish*, if we do not 13.3. „mortify our Passions, curb „our Humours, & resist „our Inclinations: All this; „putt together, is enough „to make a Christians Life, *1. Cor.* 15. 19. „so painfull, troublesome, „& disagreable, that *if in* „*this life only*, *He had Hope*, „He would *of all Men be most* „*miserable.*

„Tis no wonder there- *Ibid.* „fore He so much *desires* the „*Sight* of God, which only „can deliver him from all „the miseries He labours „under. Tis the great Af- *Ch.* 22. „liction of the Just; to see

„them-

„themſelves ſo far from „*Sion*, ſeparated from their „God, & banisht from their „Heavenly Jeruſalem. Al„though the Riches of the „World were all their „Own, They ſtill would „think themſelves Unfor„tunate, becauſe their „Treaſure is is not *here*; 'tis „only to be found *hereafter*. „They as earneſtly *Deſire* „the Happyneſs of Heaven, „as a Hart long hunted „*thirſts* for Water. Tis a *Duty* „indiſpenſably incumbent „upon all true Chriſtians *to* „*Deſire it* above All Things.

„Hear S. Auſtin: *He who*
Ibid. „*finds himſelf at Eaſe on Earth;*
Ch. 21. „*who is contented to live always*
„*Here; And finds his greateſt Joy*
„*& Satisfaction in this world;*
„*will never enter Heaven.* If you
„ask

„ask the Reason; He re-
„plys: *becauſe He has not* in
„his Heart the *Love of God*,
„*whoever dos not Sigh*, & above
„all things Wish, *for the*
„*enjoyment of Eternall Life. Exa-*
„*mine well your Heart. If God*
„*ſhould promiſe you a long Life upon*
„*Earth*; *& tell you*: *You ſhall here*
„*enjoy whatever you can wish for*;
„*Riches*, *Pleaſures*, *Honours*,
„*Health*, *Proſperity*, *& what you*
„*pleaſe beſides, ſhall every where at-*
„*tend you. Only, You ſhall never See*
„*me*; *You ſhall never have a Share*
„*with Me in Heaven*: *would you be*
„*Content*? *whoever is in ſuch a*
„*Diſpoſition, dos not yet begin to*
„*Love Him* above All Things.

„Hear the Royall Pro- *Ibid.*
„phet: Hear the Language *Ch.* 22.
„of his *Love. As the Hart pants*
„*after water, ſo my Soul pants* *Pſ.* 42.
„*after Thee, My God. My Soul is* 1. 2. 3.
„*thirſty*

„*thirſty for Thee*, O Thou *Living* „*God*, the only Life & „Comfort of my Soul. *My* „*Tears have been my* Entertain- „ment *Day & Night*; & tis „the only Eaſe of my im- „patient Grief, to have the „Liberty of weeping in thy „Abſence. *When ſhall I appear* „*before my God?* When once „that happy Day appro-
Pſ. 17. 15. „aches, *when* I once *Behold* „*thy Face*, *I ſhall be Satisfyd*: „but never ſhall be ſatisfyd
Pſ. 27. 4. „till then. Tis this, & only „this *One Thing I* always *have* „*Deſir'd of* Thee; *that I may* „*Dwell in* thy *Houſe* for ever, „*& behold thy Beauty.*
Ibid. „All God's *Children* ſay „the ſame: they dayly pray „to their Eternall *Father*, „that his *Kingdom come*: And „their *Deſire* of Everlaſting „Life

„Life; though sometimes „out of Mind) is *always* in „their Heart. By this, they „*Pray* incessantly. By this, „they are attentive to *God's* „*Presence*, in the midst of „those employments & Af„fairs, which otherwise „would easily divert them „from the *Thought* of him. „By This, they frequent„ly *Recall* their wandring „Thoughts, *Renew* their de„caying Fervour, *Enflame* „their cooling Love, *En„courage* their desponding „Hearts, & *March* a great „deal *faster* towards Heaven. „*When the Scripture commands „us*, says S. Austin, *to Pray „Always*; *we are not therefore „oblig'd to be always on our knees, „or always singing Psalms in „Choire: we only are oblig'd to „*have*

„*have continually, in the Bottom of*
„*our Heart, a true Desire to leave*
„*this Earth & enter in to Heaven.*
„*This continuall Desire must still*
„*persever in our Heart. We always*
„*must lament, & sigh; and say;*
„*I am a Captive & a Pilgrim;*
„*I am far from Home; I am not*
„*with my God.* Tis true, (S.
„Austin adds,) a Just Man
„may divert himself some-
„times; & spend some
„hours, in such employ-
„ments as appear quite dif-
„ferent from *Gaining Heaven.*
„Tis, alas! the Servitude
„of his Captivity, which
„thus obliges him to work
„for the *Egyptians*, whilst he
„is a Slave to *Pharaoh.* But
„however, in the midst of
„all his *Slavery*, He never
„can forget the *Land of Pro-*
„*mise*; He laments, He sighs.
„He

„He always wishes to be „There: And Thus He *al-*„*ways Prays* to God that He „will please to grant him „the Possession of that Sou-„vereign Good, which „only can Suffice to make „Him *truly* & *for ever* Happy.

FINIS.

VIsâ Approbatione Eximii ac Perillustris Domini, *** Presbyteri, S. Theologiæ Doctoris, *** approbo ego Librum Anglicano Idiomate compositum, cui titulus est, *A Contrite and Humble Heart, With Motives & Considerations to prepare it.* D. D. 16. Martii. 1693.

N. J. DE LA V.
S. T. Doctor & Prof. Prim. Libr. Visitator & Censor, & pro tempore U. D. Rector.

THE

THE CONTENTS

MOTIVES OF LOVE.

§. 1. *How much it imports us to Love God above All Things.* Pag. 1
§. 2. *That the Love of God is our Greatest Duty.* 3
§. 3. *That the Love of God is our Greatest Good.* 20
§. 4. *That the Love of God is the chief Grace of the Holy Ghost.* 40
§. 5. *That we ought to prepare our Hearts for this great Grace.* 57

MOTIVES OF FEAR.

§. 1. *How much it imports us to remember the Day of Judgment.* 71.
§. 2. *That our Last Day is the fatall End of all our transitory Happyness.* 75
§. 3. *That our Last Day is the sad Beginning of our Everlasting Misery.* 90

MOTIVES

Motives of Hope.

§. 1. *How unreasonable a thing it is for any Sinner to Despair.* 109
§. 2. *That God can help us, if He will.* 115
§. 3. *That God will help us, if we please.* 130

Danger of Delay.

§. 1. *How apt we are to Differr Repentance.* 149
§. 2. *How dangerous it is to Differr Repentance.* 153
§. 3. *Reasons why Delay is so Dangerous.* 161
§. 4. *That we ought to begin immediatly, without Delay.* 172

A Contrite Heart.

§. 1. *Sorrow for our Sins.* 189
§. 2. *Resolutions of Amendement.* 193

An Humble Heart.

§. 1. *The Necessity & Advantages of Humility.* 201

§. 2. *First*

§. 2. *First Degree of Humility.* 213
§. 3. *Second Degree of Humility.* 219
§. 4. *An Objection answer'd.* 233
§. 5. *Third Degree of Humility.* 242
§. 6. *First Reason why the greatest Saints are the most humble.* 249
§. 7. *Second Reason why the greatest Saints are the most Humble.* 262
I. *The Enormity of Sin.* 273
II. *The great Ingratitude, Presumption, Pride, & Insolence of every Sinner.* 285
III. *Our Saviours Idea of Sin: & the Impression it made upon Him.* 292
IV. *The Saints Idea of Sin:* How *much it humbles them.* 308

The Character of a Good Christian.

§. 1. *The Perfection of his Duty.* 325
§. 2. *His Contempt of the World.* 335
§. 3. *His Desire of Heaven.* 345

FINIS.

Coll. xse
M10

F 181152